

# Zion's Herald

WEDNESDAY, DECEMBER 13, 1905

## BURIAL OF THE POOR

**G**REET softly yon sorrowful cortege,  
For a mother the loved ones have lost,  
And the baby, the light of the household,  
The dreaded, dark river bath crossed;  
And the love and the light of the household  
The dreaded, dark river have crossed.

A toiler, he seems, from the quarry,  
Is driver and chief mourner too,  
And wounded so deeply in spirit,  
His teardrops come outward to view, --  
The heart that is inwardly bleeding  
Brings outward the teardrops to view.

Beside him is innocent childhood,  
With woman -- unpublished their names;  
And the burial out in the wildwood  
The "Bulletin" never proclaims;  
'Neath the shrubbery out in the wildwood  
The "Bulletin" never proclaims.

His vestments are plain, unpretentious,  
But 'neath them a man -- who can grieve;  
And wanting in kerchief the plainest,  
His teardrops he wipes with a sleeve;  
The tears of the strong man, the toiler,  
He wipes, as he weeps, with a sleeve.

His grieving and weeping are human,  
Indigenous all to the heart;  
And the sighs and the heart-sobs of woman,  
And childhood, are naked of art;  
Albeit no echoes they waken,  
Are guileless and naked of art.

Jehovah, the Good One in heaven,  
Such sadness beholds evermore,  
And biddeth His servants do likewise,  
Aye, biddeth them weep with the poor;  
Like God at the grave of a Laz'rus,  
He biddeth them weep with the poor.

Written for Zion's Herald by  
Rev. W. W. Bays

54. No. 10

## The Field Secretary's Corner

SUNDAY, Dec. 3, I spent in Springfield, preaching in Asbury Church in the morning and in Trinity in the evening. Despite the inclemency of the weather, I had fair congregations at both places.

Methodism early found a hearing in Springfield, though its beginnings are somewhat obscure. July 15, 1791, Bishop Asbury preached here. Between the years 1791 and 1797 occasional preaching services were held, and a class of fifteen members was organized. In Stevens' "Memorial of Methodism" we are told of a lady living in Vermont who received a letter from her father stating that a new sect of preachers called Methodists had visited Springfield, and that they went out two and two like the apostles of old, traveling circuits and preaching free salvation to all men. The husband of this lady, Mr. John Langdon, became so interested to know something of this new sect, that he immediately started for Springfield, and traveled over two hundred miles to hear the new preachers for himself. He was converted to the faith, and afterward became a Methodist preacher. In 1819 Springfield became a separate station, meetings being held alternately at the watersheds and in Armory Chapel on the hill. At the watersheds meetings were held in a schoolhouse until it was closed against them, when they were held in private houses, barns, and groves. Asbury Chapel, a plain structure, 28 by 36 feet, costing about \$300, was built. At this time there were only fifteen churches in the whole of Massachusetts.

In the summer of 1865 the corner-stone of the present church edifice was laid, the total membership at this time being about 100. In November, 1866, the new church was dedicated, with a sermon by Bishop Simpson. In 1871 a chapel was built and dedicated while Rev. C. D. Hills (now of the New Hampshire Conference) was pastor. During this pastorate, also, repairs and improvements were made at an expense of some \$11,000. Many honored pastors have served the church, none perhaps being more greatly beloved, or rendering more effective service, than the present pastor, Rev. H. L. Wriston, now in the fourth year of his pastorate. Mr. Wriston is a Western man, a university graduate, and an alumnus of Boston University School of Theology. He has had signal success in several of our leading churches, being thoroughly evangelistic and up-to-date in his preaching, and a skillful organizer of his forces. A recent campaign under the direction of Dr. F. K. Stratton, Conference evangelist, resulted in a large number of conversions. Among the converts was one brother whom I had the pleasure of enrolling as a subscriber to ZION'S HERALD—Mr. W. A. King, 74 years of age. Mr. King immediately came forward for baptism, and is most earnest in his Christian life, being a regular attendant at prayer meeting, and faithful in his testimony when there.

The International Y. M. C. A. Training School is located near Asbury Church. Two of the professors, F. N. Seerley, M. D., and Elmer Berry, A. M., are official members of the church. There are about one hundred young men in this school preparing for Christian service.

Trinity Church had its rise in the old Union Street Church, built in 1823. In 1844 steps were taken looking to the erection of a more commodious and centrally located place of worship, which resulted in the building of the old Pynchon St. Church.

About this time a secession took place, a number separating themselves and, under the name of "True Wesleyans," organizing a church without a Bishop. This, however, came to naught, while the regular connection grew steadily stronger. The first meeting for the organization of Pynchon St. Church was held in the Court House in the office of Mr. Wm. Rice, register of deeds, grandfather of our own Dr. Charles F. Rice, presiding elder of Cambridge District—one of the leading Methodists of that day. The vestry of the new edifice was occupied in 1844, and the church was dedicated in March of the following year. From the very beginning Pynchon St. Church took a leading position in the religious life of Springfield, with a membership aggressive in spiritual work and enterprising in material things. The years following were years of general prosperity, though occasional financial breakers were encountered. Jefferson Hascall, Mark Trafton, Fales H. Newhall—the two former serving second pastorates—are among the honored names of those who served during this period. It may be surprising to some who sigh for the good old times to learn that, as late as 1852, it was necessary to vote "that there should be a notice posted in the vestibule requesting all persons to abstain from the use of tobacco while in the church." On Feb. 11, 1863, Mr. Wm. Rice, who had been so devoted and enthusiastic in the work of Pynchon St. Church from the beginning, passed to his reward on high. The late Dr.

William R. Clark served from 1864 to 1867.

About this time occurred the organization of Grace Church, whereby some 29 members changed their relation from Pynchon St. to Grace. Rev. Dr. Charles D. Hills was the next pastor, and under his energetic leadership the present church on Bridge St. was begun, the corner-stone being laid Aug. 18, 1868. The new church was called Trinity, and was dedicated in the autumn of 1869. From that time its growth has been steady and strong, until now it has a membership of over 700. Other pastors in later years have been J. O. Peck, Merritt Hulburd, S. F. Upham, F. J. Wagner, Frederick Woods, George Skene, Wallace MacMullen, Henry Tuckley, Alfred Skinner, and the present energetic and popular young preacher, E. M. Antrim. The whole month of last October was spent in special revival meetings, conducted by the pastor, assisted by the officials and laymen of the church and an evangelistic singer. Open air meetings were conducted each evening by Mr. Samuel Craig and others. Conversions amounting to 86 were the net results. On Sunday, Dec. 3, 50 members—all but four being new—were received into church fellowship.

Mr. Antrim gave me a very cordial introduction to his people, referring to the HERALD as the very best religious paper that comes to his study. Owing to the pressure of duties, he having had to attend no less than five funerals in seven days, my canvass was somewhat delayed, and I am unable to report results at present writing.

F. H. MORGAN.

36 Bromfield St., Boston.

## A Pastor's Appeal

### To Members of Quarterly Conference

THE time is drawing near when the fourth quarterly conference will be held, and one of the questions asked by the presiding elder will be: "What do you want to say about another year?" This will give an opportunity for the discussion of my work, qualifications, defects, failures and successes. I shall probably withdraw and leave the members of the conference at liberty to say some things that would not be said in my presence. I shall expect, however, that the presiding elder will protect me from any assaults upon my character. The members of this conference are men and women who are supposed to have the interests of the church at heart, and will advise such action as they deem for its best interest. I have some rights, and there is a danger of some injustice being done me by some one or more members who have not been pleased with all I have done. I may have suggested that a contract for some work on the property be given to a more efficient man than some member of the conference engaged in the same business, and that man wants a change of pastors; or it may be I have not called on the family of some member as often as I have on some other family that I thought needed more care. That brother feels slighted, and wants a change. I have not voted as some ardent partisan brother thought I ought, and he wants a change. There has not been a revival this year, and our church needs one very much, and some member of the conference thinks it would be wise to have a change. The prayer-meetings are not what they were when Brother Blank was pastor—when as a matter of fact I have asked for suggestions to improve the attendance and interest, and not one has been offered, and the members of the quarterly conference have been conspicuous by their absence. Another

member says I am not social, and yet in the more than three years I have been pastor of this church I have received less than a dozen invitations to meet families socially. I would be glad to spend some of my evenings in the homes of my people, but am kept so busy attending church society meetings that I have not averaged one evening a week with my own family. There are twelve meetings announced for this week between the Sundays. One evening there are two meetings and two evenings there are three, and I would like to go to each of them. The social brother member wants a change because I do not visit in his home at least once a month.

I have noticed that the brother who wants a change is very active in the quarterly conference, but seldom has anything to say in any other meeting, and if I should ask him to lead in prayer it would cause a great embarrassment. Now, what you need is not a change in the pastorate, but a change in your treatment of the suggestions of the pastor you already have. He cannot do as the man hiring others to work for him. If the hired man will not do what he is asked, he will be discharged. The pastor must work by the suggestive method, and not by the boss method. If his suggestions are ignored or opposed, he can do nothing. Now, try me another year, and give my suggestions a chance. I do not want to be changing about every two or three years. It costs you too much money and me too much time and unnecessary work in packing and adjusting myself to new conditions. It often means a gratification of a selfish instinct (?) that is looking for a change. Distance lends enchantment to the view; and the man you think you want has his limitations, and is not the man you need. You know me, give me a chance.

A PASTOR.

P. S. Lest you should forget this, please cut it out and read it just before you go to your fourth quarterly conference.



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### Prince of Wales in India

THE Prince and Princess of Wales have received a warm welcome in India. On his arrival in Bombay a municipal address was presented to the Prince, which was enclosed in a superb cabinet, an original feature of the case being a panel showing a map of India, with the towns indicated by diamonds, rubies, and emeralds. The address declared that, as part of "the dowry brought to an English sovereign by his Portuguese bride," Bombay has been long associated with the royal family of England, and may justly claim to be a royal city. The presence on Indian soil of the Princess of Wales—the first Princess of Wales to visit India—has deeply touched the heart of the country and pleased people of all classes and grades. Nearly thirty years ago the present King-Emperor, Edward VII., then Prince of Wales, stood almost on the spot where his son has just received the homage of the Indian dignitaries; and the son, following in the footsteps of the father, expressed in a carefully worded yet hearty reply to the municipal address a desire to continue "the same loving interest" in India which dates from the days of Queen Victoria. The Prince's charm of manner created a deep impression on the native chiefs who were received by him, each of whom submitted at the audience his golden *nazar*—a symbolic gift held in the extended palm as a token of homage, which the Prince lightly touched in acknowledgment. The Prince of Wales laid the foundation-stone of a new museum in Bombay, which is intended as a permanent memorial of his visit, and is to be surrounded by ornamental gardens.

### Decay of Agriculture in Scotland

SCOTLAND is rapidly becoming a country of vast estates at the expense of the farmer and of the agricultural interests of the land. In 1892 there were 301,000 acres less under cultivation than in 1872, although the land devoted to pasture during the same period increased 681,000 acres. Animals are constantly replacing the grain and vegetables in Scot-

land. While between 1861 and 1891 the total population increased from 2,888,742 to 4,025,647, the agricultural population during the same period decreased 172,807. The population of the cities increased 1,309,712. Nothing is done to keep the people from flocking to the cities. The land-owners of Scotland at present practically consist of two classes of persons—the nobles and the plutocrats, the Argylls and the Carnegies. These two classes make no effort to attract the people to agricultural pursuits, but merely exploit the population. There are practically no small proprietors. The greater portion of the vast expanse of country is given up to game preserves, the deer forests alone covering an area of 2,920,097 acres in 1904, the increase since 1898 being 427,957 acres. There is a bitter truth in the comment that presses for utterance, in view of these facts, that the deer has ruined Scotland. It is not to be wondered at that social discontent is increasing in Great Britain, that country of so much manless land and so many landless men.

### Increase in Gold Output

ACCORDING to a report just issued by the Geological Survey, the production of gold in the United States during 1904 amounted to 3,910,729 fine ounces, valued at \$80,835,648, which represents an increase of \$7,243,948 over the output for 1903. The largest previous output, in 1902, amounted to \$80,000,000. The production of silver in 1904 amounted to 55,999,864 fine ounces, valued at \$32,085,378. The record output of silver, in 1892, amounting to 63,500,000 fine ounces, has not been reached in late years. The principal sources of the increase in gold production compared with that of 1903 are easily traceable. Colorado added nearly \$2,000,000 to her production of 1903, most of that amount coming from the mines of Cripple Creek. Nevada's output increased by about the same amount. The greatest progress is reported in California, whose production exceeds that of 1903 by \$2,300,000. Alaska and Arizona show increased yields, amounting respectively to \$476,893 and \$748,708. A number of States show a smaller increase, while Utah, Montana, and Washington have less gold to their credit in 1904 than they had in 1903.

### "Tarmac" as a Road-Paving Material

GREAT interest is being manifested among British surveyors and municipal authorities in a new road making material called "tarmac." This process comprises the utilization of a tar and macadam. The raw material consists of ironstone slag rejections, hitherto a practically wasted product, immersed in tar.

After being broken to a requisite gage and while still hot, the slag is placed in a cylindrical mixer, where it is incorporated with a mixture of tar, creosote, and one or two other ingredients, the complete saturation of the hard, tough slag with the oils of tar being thus insured. In making up a road with "tarmac" no elaborate preparations are made so long as the thoroughfare possesses a solid, strong foundation. Any inequalities or holes that are present in the surface of the road are cut out, tarred and patched with a fine grade of "tarmac" well rammed down with a hand rammer. When the first layer of "tarmac"—the thickness of which may be about two or three inches, but varies according to the extent of the traffic that is to pass over the road—has been thoroughly consolidated, each stone touching its neighbor, it is allowed to stand for two days, when a second stratum of "tarmac" is applied and rolled. A final thin layer of slag dust is then carefully spread over the surface, filling minute interstices in the roadway. "Tarmac" is said to be considerably cheaper (at least in England) than granite macadam, and as it wears always presents a gripping surface. On a stretch of road in a London suburb subjected to heavy traffic for eighteen months no signs of wear are yet observable.

### Football Reform Demanded

A WAVE of denunciation of football as at present played has been sweeping over the country, and Chancellor MacCracken, of the New York University, has issued a call to college presidents to take part in a conference to consider the whole football question. Presidents Elliot, of Harvard, and Hadley, of Yale, however, hold aloof from the conference, seemingly not because of lack of sympathy with its general purposes, but because they consider that the alumni and student bodies of the various colleges are the proper parties to deal with the proposed reform. President Elliot has long been an outspoken critic of football, not so much on the ground of the injuries and deaths that have resulted from brutal playing—and there have been nineteen deaths from football in America this autumn—but because the motives brought into play in the game are unworthy. The stand taken by the college authorities generally—as indicated for one thing by the prohibition of football by Columbia—makes it certain that the game will be radically reformed or else abolished altogether. Football as now played is spoiled by the spirit of commercialism, noted players from preparatory schools being practically hired to come to the contracting colleges and play for "Alma Mater," and affords

numberless opportunities for blackguardism and "slugging" to which referees are blind.

#### Secretary Bonaparte's Report

**C**HARLES J. BONAPARTE, Secretary of the Navy, in his report just submitted to Congress, deals in a characteristically fresh and popular way with subjects of interest to the great majority of American citizens. He has eliminated from his report the dry recommendations of the various bureau chiefs, and asks Congress to look these up for itself. He suggests the reorganization of the Naval Bureau system, the creation of two vice-admirals, the revival of the grade of commodore and the promotion thereto of from twelve to sixteen captains, and makes the radical recommendation that every officer who has served five years in one position be either promoted or dropped. The secretary vigorously attacks the idea that engines in a ship are a sort of "excrescence," and that those in charge of them are rather auxiliaries, instead of a part of the fighting force of the vessel. Desertion is said to be substantially due to two causes — either bad men or bad officers. Fist fights at the Naval Academy are declared to be unmilitary and highly objectionable. The erection of a crypt for Paul Jones at Annapolis is recommended. The material question in naval expansion, according to Secretary Bonaparte, is not, "How large a Navy do we want?" but, "With how small a Navy can we be safe?" and the program he recommends comprises the substituting of five new battleships and two new armored cruisers for the oldest vessels of those types on the register, and five more battleships for the ten coast defence vessels of the monitor type — these substitutions to be made at the latest within the next six years.

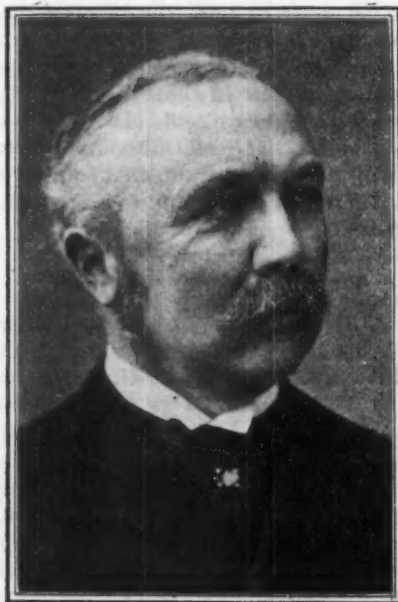
#### Discoveries at Gezer

**E**XCAVATION work at Gezer has for some time past been carried on with great thoroughness and a considerable amount of success. While the long-expected inscriptions of the Hebrew period have not been forthcoming, discoveries have been made which throw great light on the religious practices of the Canaanites before and after the conquest of Canaan. The most important discovery made by the agents of the Palestine Exploration Fund has been the megalithic temple, with its evidence of the practice of out-of-door nature worship, the objects found there testifying also to the existence of child sacrifice and the practice of nature rites, against which the prophets of Israel thundered denunciations. A complex of caves has been found cut in the rock much more elaborate than anything heretofore discovered. According to Mr. R. A. Stuart Macalister, these caves were cut out of the soft rock by the early pre-Semitic inhabitants for dwellings, but at a later period they seem to have been utilized for purposes of sepulture. The finds made in the caves were very rich. Everything was Egyptian in its art and design. On the basis of these discoveries Mr. Macalister thinks that the modern opinions with reference to the relation of Babylonia and Egypt to southern Palestine must be changed, and that

we must probably suppose a conquest of that region by the Egyptians before the time of Thothmes. A small piece of flint bears marks which are thought to be Phœnician letters. The Palestine Exploration Fund announces its intention of securing another firman and resuming excavations at Abu Shushah next year, with a view to exploring every part of the ancient Gezer.

#### New British Cabinet

**T**O the difficulties of Mr. Balfour's position Sir Henry Campbell-Bannerman — who is familiarly and even affectionately known among his followers as "H. C." — succeeds, but will address himself to the problems pressing for solution in British politics unembarrassed by Mr. Balfour's close alliance with aristocracy and untouched by the latter's native or cultivated cynicism. Sir Henry has, like James Bryce, some leanings toward democracy, and accedes to the British Premiership pledged to effect some popular reforms. While the Free Trade and not the Home Rule issue may prove to be the leading question before the next



SIR HENRY CAMPBELL BANNERMAN  
Leader of the Liberals, Prime Minister of  
England

Parliament, Sir Henry is known to be a stalwart Home Ruler, and has probably sought an understanding with the Irish party, as John Redmond intimates, which contemplates a cautious and slow advance toward the goal of Home Rule. As to the terms of such a compact, if it exists, the public is not likely at present to learn anything. Both Irishmen and Liberals have obvious reasons for equal reticence. Sir Henry, who has the typical Scotch cannyness, will probably not venture upon a difficult path without first smoothing away some of the obstacles, and in spite of the taunts of a Chamberlain and the caustic comments of a critical Balfour, he is likely to pursue the even tenor of his way unflattered by the praises of not wholly disinterested friends and undismayed by the clamors of his Tory opposers.

The full British Cabinet, as announced later, is as follows:

Prime Minister and First Lord of the Treasury, SIR HENRY CAMPBELL BANNERMAN.

Chancellor of the Exchequer, HERBERT HENRY ASQUITH.

Secretary of State for Home Affairs, HERBERT JOHN GLADSTONE.

Secretary of State for Foreign Affairs, SIR EDWARD GREY.

Secretary of State for the Colonies, the EARL OF ELGIN.

Secretary of State for War, RICHARD BURDON HALDANE.

Secretary of State for India, JOHN MORLEY.

First Lord of the Admiralty, BARON TWEEDMOUTH.

Lord High Chancellor, SIR ROBERT THRESHIE REID.

President of the Board of Trade, DAVID LLOYD GEORGE.

President of the Local Government Board, JOHN BURNS.

Secretary of State for Scotland, JOHN SINCLAIR.

President of the Board of Agriculture, EARL CARRINGTON.

Postmaster General, SYDNEY CHARLES BUXTON.

Chief Secretary for Ireland, JAMES BRYCE.

Lord President of the Council, the EARL OF CREWE.

Lord of the Privy Seal, the MARQUIS OF RIPON.

President of the Board of Education, AUGUSTINE BIRRELL.

Chancellor of the Duchy of Lancaster, SIR HENRY HARTLEY FOWLER.

The following ministers are not in the Cabinet:

Lord Lieutenant of Ireland, the EARL OF ABERDEEN.

Lord Chancellor of Ireland, the RIGHT HON. SAMUEL WALKER.

First Commissioner of Works and Public Buildings, LEWIS VERNON-HARCOURT.

The conservative newspapers in London are compelled to admit that Sir Henry Campbell-Bannerman has succeeded in forming a much stronger administration than had been thought possible. The Liberal papers are full of enthusiasm and of cordial congratulations to the premier on having not only ably united all sections of his party in the ministry, but on having displayed great discrimination in giving its individual members congenial posts. They express the conviction that such a cabinet will inspire confidence both at home and abroad.

#### Church and State in France Separate

**T**HE French Senate, after a long debate, adopted, on Dec. 6, by a vote of 181 to 102, the bill for the separation of Church and State in the French Republic. The vote was announced amid enthusiastic scenes and cries of "Long live the Republic!" and "Long live liberty!" Former Premier Combes participated in the debate, contending that the measure which has now been passed assures neutrality of religion, moral liberation, and social pacification. By the vote of the Senate the final parliamentary stage of the Separation bill has been reached, and it becomes immediately effective. The Council of State, however, will devote three months to the framing of the administrative details of the new régime. The fundamental principles of



the bill insure entire liberty of conscience respecting religion, with certain restrictions regarding its exercise which are intended to preserve public order. In the future the State will be entirely free from connection with all the religious sects. The public worship budget of 1906 will be reduced from \$8,400,000 to about \$6,800,000 by the gradual diminution of the salaries paid by the State to the clergy. The action of the Vatican is not yet definitely determined. The French clergy, while opposing the scheme, appear to be disposed to conform to the new system.

#### Heligoland Gradually Disappearing

THERE was great rejoicing in Germany when, in 1890, Zanzibar was bartered away for Heligoland. But now much apprehension is felt owing to the relentless attack of the sea which has already reduced the area of the island by nearly twenty-five per cent. since it came under the German flag. At this rate the island will in half a century have melted entirely away. The North Sea has always been an insatiable land-grabber. That the Dogger Bank once reared its head above the surface is proved by the bones of animals occasionally brought up in the fishermen's nets. The eastern coast of England has in like manner suffered severely from the appetite of the North Sea. Dunwich, for example, an important seaport during the Middle Ages, is now a part of the sea bottom, fishes and other marine animals occupying the one-time habitations of men. The Kaiser is yet a young man, and may possibly live to see his cherished possession torn from his grasp by a force much more powerful in its way than any form of European concert. And the aggravating thing, from the standpoint of ambitious Germany, is that the surrendered Zanzibar would, if possessed today, serve as an important naval base for German maritime expansion.

#### Congress Begins Work

CONGRESS began work in earnest last week, among the important measures introduced in the Senate being the Lodge Reciprocity bill, the Foraker Rate bill, and a subsidy measure. Much opposition developed in the House to granting an appropriation of \$16,500,000 for the Panama Canal, the payment of large salaries being strongly condemned, and an itemized account of contemplated expenditures being desired. John Sharp Williams, the Democratic leader, put the tariff issue squarely before the House in a bill introduced last Thursday, which reduces tariff duties on all articles — wherever in the aggregate, specific and *ad valorem*, they amount to more than 100 per cent. — to 100 per cent. A revised bill of the Merchant Marine Commission has been introduced into both Houses, which will produce increased revenues and provide for subventions to vessels engaged in the trade to the Philippines, Australia, and Europe. Economy and retrenchment are to constitute the slogan of the House committee on Appropriations this winter. A rate bill is to be introduced in the House, which will not be identical with the bill of the Commerce

Commission or the modified Each-Town-send bill.

#### Nobel Prize to Baroness von Suttner

AT the Nobel Institute in Christiania, on Dec. 10, in the presence of a throng of notables, including King Haakon VII. of Norway and Queen Maud, all the members of the Storting and the members of the diplomatic corps, the Baroness von Suttner of Austria was adjudged the winner of the Nobel Peace Prize. The award appears to have been made chiefly on the ground that the Baroness wrote a book, "Lay Down Your Arms," which has since been translated into many languages, the reading of which influenced the Czar of Russia to issue his universal peace manifesto. The Baroness Bertha von Suttner has been prominent for many years in international movements looking to the peace of the world, and was one of the Austrian delegates to the Peace Congress held in Boston a year ago. Her interest in peace is the more remarkable because she is the daughter of an old soldier, Field Marshal Graf Klinsky, of the Austrian service. The present home of the Baron and Baroness von Suttner is a picturesque chateau in lower Austria.

#### Conditions in Russia

A PROFOUND and painful impression has been created in St. Petersburg by the assassination, on Dec. 5, of Lieutenant-General Sakharoff, former Minister of War, who had been deputed to visit the province of Saratoff for the purpose of quelling the agrarian riots there, and who was shot at the house of the Governor of Saratoff by a woman belonging to the so-called "Flying Column" of the revolutionary movement. The spectre of a military dictatorship, which has been looming in the horizon, is, in consequence, gaining sharpness of outline. As a result of mutinies in Kieff, Voronezh, Vitorg, and Poland, the military situation in St. Petersburg is becoming critical. The telegraphers' strike and the demands for reform made by the zemstvos are continued, in spite of government threats and persuasions. If the leader of the workmen, Krustaff, who has been arrested and his papers seized, is not released, a general strike may be precipitated at once. The arrest of labor leaders has caused the greatest resentment. If Count Witte should fall, he will leave reaction and revolution face to face, ready for a war to the death. At present the government seems to be planning a repressive campaign.

#### Gale Along the New England Coast

A FIERCE gale, joined with a considerable snowfall, swept over the New England coast last Sunday, the wind attaining at some points a velocity of seventy miles an hour. In spite of the fury of the storm no very great damage was done to shipping. The north shore of Nantucket was swept by a phenomenally high tide, and eaten away for a distance of three miles. Relief Lightship No. 58 was reported by wireless leak in its forward compartment Sunday afternoon, and the gunboat "Hist" from

Newport and the lightship tender "Azalea" from New Bedford were ordered to put out in the storm to its assistance. While being towed by the latter on Monday, the lightship sank, water-logged. The crew were rescued.

#### FACTS WORTH NOTING

— An important conference was held at the White House, Dec. 11, between the President and a committee of coal miners, headed by John Mitchell, to prevent a strike. Secretary of the Navy Bonaparte was called in as legal adviser to the President.

— The number of baptisms so far reported by the China Inland Mission during the current year is 878. These converts live in twelve different provinces of China — a fact which is taken to show that the Christian movement in the Celestial kingdom is not checked by mountains, rivers, or barriers of language.

— New York city plans to erect, at a cost of about \$2,500,000, a bridge across the Harlem Ship Canal at Spuyten Duyvil as a memorial to Hendrik Hudson, discoverer of the Hudson River. It is intended that the bridge shall be opened before a tercentennial exhibition set for the year 1909 to celebrate the discovery of the noble river.

— The International Y. M. C. A. committee of New York city has appointed George Edmund Haynes of Yale University as the third international secretary for the colored men's department. Mr. Haynes is a graduate of the college department of Fisk University, and has won the degree of M. A. from Yale. During his entire student life he was a recognized leader, and took first rank in his lines of study.

— By a head-on collision between the "Overland Limited" and a freight train on the Union Pacific Railroad five miles west of Rock Springs, Wyoming, last Thursday, ten persons were killed and eleven train employees and eight passengers were injured. The freight was to wait on a siding at Ahsay to allow four east-bound passenger trains to pass. When three of the trains had passed the freight pulled out, and the accident occurred. This adds another calamity to the already long list of inexcusable tragedies of peace.

— A new magazine called *Anthropos* is to appear in January, to be issued quarterly. While it will seek to make known the spiritual work of Catholic missionaries, its special aim is scientific — to gather from different Catholic missionaries throughout the world facts and figures contributing to the various sciences of anthropology, ethnography, and philology.

— The business of the Thames steamers is decreasing, and it may be that the service, in view that there are hardly enough passengers to pay expenses, will be abandoned. To enable the steamboat service to be carried on as a paying investment it is necessary that each boat should carry on an average at least one hundred passengers per journey. From the standpoint of the tourist from abroad the abandonment of the quaint Thames service would seem a pity.

— Eleven lives were lost last week as the result of the striking of the steamship "Lunenburg," of Halifax, on the rocks off Anherst Harbor, near the Magdalen Islands. The accident happened in a violent storm, the dangers of a terrific sea being increased by a blinding snow. A great wave swamped a small boat in which the crew tried to reach land. This adds another to the long and dreadful record of shipwrecks off the inhospitable shores of the Provinces.



## WE CANNOT PUSH UP THE CLOUDS

THE sun was just rising above the range to the eastward as we came out of the cabin and saluted the morning. Far below lay the valleys outlined by the fleecy upper surface of the fogs, which had gathered there during the night. Under the cloud lay the villages and the scattered farmhouses of the valley, and the men and women there could not see the sunlight now beginning to flood with splendor our mountain slope. Poor people! The sun was shut out by their clouds. It was almost possible to imagine them complaining at their morning gloom, and trying with futile strength to push up the clouds. It was even possible to imagine their despair as the mist defied all their thrustings, and answered their complainings with its bath of icy chill.

From the mountain-side, however, we beheld the working of the morning miracle. Slowly the warm, glorious sunlight touched the valleys of fog; the upper surfaces began to break into tattered racks of cloud, and slowly, silently, the morning sun did from above what infinite labor never could have accomplished from below. The valleys stood revealed in their beauty, and the sunshine kissed the meadows in joy.

It was all a parable of God's gentle way with the soul in its distresses. We cannot push up the clouds. Joy and peace and resignation are the gifts only of slow time, and God's gracious working from above. When we tend to complain and tire ourselves quite out with our vain attempt to push back the envelope of sorrow and distress in our valley, is it not best to wait until God from above shall have discovered the sunlight to us again?

## AN APPRECIATION OF WESLEY'S WAY

AMONG the many recent discussions of the relation between religion and ethics a short chapter in Brierley's "The Eternal Religion" is illuminating. "J. B." starts us off on every sort of pleasant and profitable excursion while he holds us also very rigidly to the itinerary of his own sturdy thinking. It would be interesting to gather up the results of his influence upon the American ministry through "The Common Life," "Ourselves and the Universe," and other writings. The pregnant chapter just cited closes with an appreciation of Wesley which we venture to quote. Mr. Brierley, while admitting the moral failures of historic Christianity at one time and another, maintains stoutly the fact of its magnificent moral successes, and says:

"They have always come, and always will come, when the Gospel in the fullness of its moral is combined with the fullness of its spiritual power. The modern pulpit, as an instruction in this whole matter, cannot do better than to re-read the sermons of John Wesley. In those wonderful compositions, examples of the purest English, the great evangelist, who did more for England than all the eighteenth century thinkers and politicians combined, offers us a gospel which stirs to its depths the spiritual passion, and then turns this force to the performance of every human duty. The

church today can do no better than to copy that model."

The significance of this statement by the gifted writer for the London *Christian World* must not be lost through our sense of pleasure at his tribute to a name dear to every Methodist. "J. B." has touched the heart of Wesley's work in its meaning to the ministry today. Methodism does not stand for passion divorced from conduct. A revival of Wesley's way, which is the firing of emotion that conduct may thereby be fashioned, is necessary in every evangelical church. His sermons are full of these complementing elements—inspiration to new apprehension of spiritual truth, and exhortation to the practical enterprise of building the new truth steadily, consistently, into the structure of daily conduct. The permanence of Wesley's influence rests in the prophetic skill with which he related the two factors. Wesley's way is the way for us in the twentieth century.

## Church and Labor

A THOROUGH, determined and painstaking endeavor is being made by the Presbyterian Church to solve the problem as to why the church does not reach more of the workingmen. The Home Missionary Society of that church has organized a Department of Church and Labor, with a paid officer and clerk, whose duties are to do their best to aid pastors, churches and workers to get into touch with the workingmen. One method put into operation in a number of cities is to exchange delegates between the central labor organization and the ministerial association, by means of which many ministers are regular members of labor organizations, thus mingling with the men on the same footing with them and obtaining views of the questions which are agitating them from their viewpoint. Another step has been the setting apart of the Sunday before Labor Day as "Labor Sunday," when the thought of the church in sermon and social service shall be turned to the problems which particularly bear on labor.

The keynote of this department is that sentiment of the General Assembly when it said: "Appreciating the increased importance of the industrial problem, and realizing that the labor question is fundamentally a moral and religious question, and that it will never be settled on any other basis," etc. Believing thus, this department is using every effort to help church leaders and labor leaders to unite in the right solution. This department has prepared an illustrated loanable lecture which, with the slides, it will loan to Presbyterian pastors as a means toward this end. It also has prepared a score or more of leaflets, on such subjects as: "Shop Evangelistic Meetings," "Conferences," "Consecration of Christian Workingmen," "Fraternal Delegates," "Some Methods of Approach," "Class Spirit in America," "Labor Leaders in the Church," some of which are very helpful to pastors as indicating methods for this work, and all of which are illuminating on some aspect of the subject of a closer union between workingmen and the church.

One of the most hopeful indications is the attitude of the labor leaders toward this department of Presbyterian church endeavor. A leaflet entitled, "Personal Paragraphs from Labor Leaders," contains copies of commendatory letters from twenty-five men who are leaders among the organized workingmen, including the

president and two vice-presidents of the American Federation of Labor, six editors of labor publications, and other officers of general labor organizations.

This endeavor on the part of our sister church is the first organized effort in a field not sufficiently cared for in the past. Its reception by the leaders of organized labor shows that the effort is not begun too soon, but rather points out plainly that similar work might well be done by the other denominations. This is one of the fields now white for harvest. Nor is it necessary for Methodist churches to await General Conference action. By agreement of pastors in any common centre methods of brotherly co-operation with the central labor organization for that same centre can be devised and put into operation that will add materially to the spreading of the Gospel, which includes a like regard for the rights of every man, whether he be employer or employee. Meanwhile every pastor can do much along these lines.

## Christian Unity \*

THIS volume is a splendid plea for unity, both in spirit and organization, among the various warring sects of Protestantism; and it falls in with many movements that for a considerable time have been steadily gaining ground. In these days of the Federated Church Conference, of the prosperous Y. M. C. A., Y. W. C. A., W. C. T. U., Christian Endeavor, International Sunday-school Lesson Committee, Associated Charities, Evangelical Alliance, Ecumenical Missionary Conference, Student Volunteer Movement, the Free Church Council of England, and a dozen other similar things, including the projected union of Methodists, Congregationalists, and Presbyterians in Canada, the book must be regarded as timely. Its topic is very much at the front and in the air. The avowed purpose of the volume is to create strong desire among Christ's people for the fulfillment of His own longing that they all may be one even as He and the Father are one. And we think such quickening of desire will be the outcome among those who read it.

The author draws a very attractive picture of what might be—shall we venture to say what will be?—in the good time coming. In every village, and in every considerable section of a city, he depicts one church building not too grand to be homelike nor too familiar to be inspiring, the winsome and worthy embodiment of our religion, the house of God, the village home. Thither in the unity of the Spirit will come all that love the Lord or seek the way to Him. The form of worship will suit all tastes—an anticipation of the one ritual of heaven. The people will be so filled with the Spirit that they will see eye to eye as to doctrine—will be one in their trust of truth and in their trust of one another.

It is a very beautiful ideal. Alas! that it should be so far beyond any present prospect of attainment as to excite sadness, if not despair. While it may be granted that there is some progress toward this enchanting goal, that progress, after all, is so slow as to remove the consummation very far away indeed from the years now rolling over us. Human nature will have to be revolutionized in a way not now conceivable before the state of things set forth in this volume can exist. Only when all men become wholly godlike can it occur; and we are at such a vast distance, even in our churches, from such a heavenly state, as to

\* THAT THEY ALL MAY BE ONE. By Amos R. Wells. Funk & Wagnalls Co.: New York. Price, 75 cents, net.



remove the propositions of the volume from the realm of practical consideration.

Still, a view of the ideal may do some good in shaming us out of our too easy acceptance of the deplorable divisions now existing. They are nothing less than a standing disgrace and a bitter reproach to us as followers of the one Lord. We have been far too strenuous sticklers for little points of no importance. Truth, of course, has its rights. Prof. Wells, on one page, recognizes this very briefly, but speedily turns from it, for it hardly falls in with the general scope of his argument. An easy liberalism, a ready compliance, a cynical indifference, have no trouble with the demands of truth and the calls of conscience. But the chivalrous, heroic, loyal truth-lover can have no part or lot with such contemptible, dangerous, degrading treason to reason and revelation alike. He cannot give way on all points. And this absolute impossibility of uniting all minds in their view of essential truth makes one church, it seems to us, absolutely impossible. But there surely ought to be very much fewer denominations; and there will be, just as soon as professing Christians are sufficiently educated, mentally and spiritually, to see the utter futility and folly of insisting with so much eager, beligerent dogmatism on the minute matters that now are at the basis of much more than half the sects that exist. Personal ambition, obstinacy, ignorance — not to speak of worse things — are what keep most of the sects apart, especially those ranged under the same general banner and agreeing on everything of the slightest general importance. Can these unlovely traits be removed sufficiently to bring our 150 American denominations down to 15? We see no very hopeful signs of an immediate or speedy accomplishment of this most desirable change. Nevertheless, it is well to recognize clearly the great desirability of such an attainment, to welcome heartily any tokens of its approach, and to take whatever steps seem feasible toward bringing it about. Most of all do the churches need a new baptism of heavenly love. Whatever promotes that, will bring hearts and minds together.

### Stand for Something

**E**VEN a man with the radical views of Rev. Dr. Minot Savage — who has been preaching in Calvin's pulpit in Geneva, Calvin not being alive to stop him — feels called upon to rebuke in a sermon preached recently the "mushy indifference" of the age. Rev. Jenkin Lloyd Jones, of Chicago, some years ago, attacking the same sort of molluscous indifference, said: "Next to being Servetus, who was willing to be burned for his convictions, I would rather have been John Calvin, who was willing to burn him!" The moral of this is clear — Be something! Have some convictions. Stand for the truth as you conceive it. Become a strong factor in shaping the world's thought and destiny. But it should be added that modern successors of Servetus and Calvin, while standing for their convictions, should keep ever on the lookout for the new light breaking from God's Word or from His book of providence, so that tenacity of opinion may be not a mere obstinacy, but rather a reverent mood which is expectant of further truth.

### The Speech of Jesus

**J**ESUS CHRIST as a speaker never was prolix or dull — never conventional simply for the sake of form or favor, nor sensational merely to raise an uproar or draw a crowd. In His preaching He was

brief, pungent, direct, and telling. His illustrations illustrated and his conclusions concluded. He well knew how to arrest and hold the attention of men, magnetically drawing His friends, and interesting, even fascinating, His enemies while He enraged them. The speech of Christ came home to the everyday sins and sorrows of humanity, touching soothingly and remedially upon the sore and tender places in human hearts and lives. He made many men happy, and showed the rest that they were the enemies of their own peace of mind. Christ made men think and tremble even if He did not make them pray. He stirred the sluggish currents of human society so that they could not thereafter wholly stagnate. Jesus knew how to expand His thought on occasion — how to preach from a text — but He was never diffusive and vague; He never diluted His thought so that it lacked in vigor and effect. Never man so spoke, but every man would better try, to the best of the ability that God gives him, to speak so.

### Spiritual Experimentalism

**W**E believe in and accept many things which we cannot define. Christianity itself is not wholly definable. It cannot be corralled within the narrow limits of a syllogism, nor precisely written out in a formula. Yet practically Christianity may be the biggest thing in life, yes, all of life, to us. From its premises and its promises comes a power that moves the world. The Christ may be ours though we may never know how grand and vast a Christ we have. We cannot compass or describe a sunrise, but our lives may be oriented to the radiant East; we cannot define health, but we may have it. We cannot tell all that Jesus Christ was or is, but He may be our Saviour. Let the mysteries alone, lay the perplexing problems on the table, and go follow the Christ, that "Comrade God among the sons of men," who, if we follow on to know Him, will safely lead us on from stage to stage and from strength to strength in the pursuit and mastery of truth. The test of all things, after all, is not a theoretic dialectic, but a spiritual experimentalism.

### PERSONALS

— Bishop Benjamin W. Arnett, of the African Methodist Episcopal Church, is seriously ill at his home in Xenia, Ohio.

— Rev. Julian H. Meyers, pastor of Centenary Methodist Episcopal Church, Malone, N. Y., died at his home, Dec. 7, aged 49 years.

— Chaplain D. H. Tribou, U. S. N., was called from Philadelphia to Hampden, Me., to attend the funeral of his brother, Arthur B. Tribou, who died on Friday, the 8th inst.

— Mr. R. N. Collier, president of the Detroit Methodist Union, has been promoted to a very responsible position in the Wabash railroad system, and will soon remove to Buffalo.

— Rev. W. S. MacIntire, of New London, Conn., is serving his sixth year, by unanimous invitation, with his present church, and is doing splendid service. It is one of the most important churches of the New England Southern Conference.

— Rev. Dr. L. H. Dorchester, of Lindell Avenue, St. Louis, has delivered several very interesting lectures for the benefit of the Evangelical Institute, which were greatly enjoyed by members of several congregations as well as highly profitable to the Institute.

— Bishop Fowler is to give the alumni address at the semi-centennial of Garrett Biblical Institute next May.

— Dr. David D. Thompson, editor of the *Northwestern Christian Advocate*, has been elected president of the Chicago Methodist Social Union.

— Hon. W. H. Berry, recently elected treasurer of Pennsylvania by the reform element, is a Methodist local preacher connected with Madison St. Church, Chester, Pa.

— Rev. Rennetts C. Miller, of Fall River, publishes, in dainty style, his sermon on "Philip: A Model Christian." It is a thoughtful, practical and stimulating discourse.

— Dr. Joseph B. Hingeley, secretary of the General Conference, has entered upon his new duties as corresponding secretary of the \$50,000 fund for superannuated preachers which is being raised in Northern Minnesota Conference.

— Could anything better be said of any of our laymen than this in the *Christian Advocate*: "The late William H. Murphy, of Newark, N. J., was the staunchest supporter of the Newark Conference Centenary Fund and Preachers' Aid Society."

— Rev. Dr. J. Wilbur Chapman has received over one hundred invitations to conduct revival campaigns this coming year. We shall never cease to regret that the arrangements made for his coming to Boston were so summarily broken off.

— Bishop Merrill, after he had been Bishop for twenty-five years, referring to the early Methodist preachers under whose labors he was converted and trained as a young Christian, and the impressions they had made on him, said: "The atmosphere of their presence seemed charged with heavenly influences."

— The *Western Christian Advocate* of last week says: "Sunday was a great day at First Church, Columbus, O. Dr. E. S. Lewis and his people wisely concluded to free their church from debt. Last year they raised about \$8,000 and paid for their parsonage. There still remained a debt on the church of \$850. Without making any great noise about it before nor since, Dr. Lewis presented the subject in a fifteen-minutes' talk, and in a short time the entire amount was raised."

— Rev. J. I. Bartholomew, D. D., sends the following announcement: "Rev. O. E. Thayer, pastor of the Methodist Episcopal Church at Millville, Mass., died at East Woodstock, Conn., Sunday morning, Dec. 3. For two months he had been in poor health, and had gone to his old home for rest and treatment. He seemed for a time to improve, and the day before he died he expressed a hope to be able to resume work by the first of the new year. The end came very suddenly and very peacefully." A memoir of this excellent and useful minister will soon appear.

— Evan Roberts, the Welsh revivalist, is holding services again. The *Christian World* thus refers to him: "He delivers longer addresses, basing them on what has just been sung or said. On Thursday he spoke for an hour, rising immediately, with smiling face, as soon as he had entered the pulpit. His quickly changing moods were reflected in the meeting. Sometimes the people were joyously laughing with him, at others they were moved to tears as the evangelist, moved to agony by the thought of the sin and misery in the world, clenched his hands and sobbed and swayed."

— Rev. J. G. Vaughan, D. D., of Syracuse, N. Y., representing the India Jubilee Fund of the Missionary Society of the

Methodist Episcopal Church, occupied the pulpit of our church in Melrose on Sunday morning. He will spend a little time in our vicinity, and is available for addresses where desired. He may be addressed at this office.

— Among the unexpected happenings of recent British politics is the elevation of John Burns from a workshop to a cabinet position. As president of the local government board, Mr. Burns will draw a salary of \$10,000 a year. It is a deserved honor, and will serve to bind the laboring classes the closer to the new Liberal Ministry.

— The death of Edward Atkinson, of this city, on Monday, at the age of 79 years, removes a marked and conspicuous figure from our midst. He has been an irrepressible exponent of his peculiar economic views for many years. He was of the old vigorous stock of Massachusetts, having opinions of his own for which he always valiantly stood. He was an abolitionist when it cost something to be a champion of the slave. We have all too few men of his type in our generation.

— The many friends and admirers in America of Hon. James Bryce, M. P., the well-known writer on political subjects and intelligent and sympathetic critic of American institutions, will rejoice at his elevation, in the new Liberal Ministry, to the position of chief secretary for Ireland. The post is a difficult one to fill, but Mr. Bryce, by attainments and disposition, is fitted admirably to discharge its responsible duties. There are many in America who follow the course of British politics with keen interest, and who naturally sympathize with the general aims of the Liberal Party. When the dissolution of this present Parliament occurs and an appeal is made to the voters of the country, the hands of the present Liberal Ministry will no doubt be greatly strengthened.

— In the death of Mrs. Elizabeth Lathrop, wife of Dr. Moses C. Lathrop, of Dover, N. H., which occurred, Dec. 6, at the age of 87, there passed on one of the remarkable women of her generation. The daughter of a clergyman, she married Rev. S. B. Mathews, an honored Methodist minister, in 1837. After eleven years of very useful service as an itinerant's wife, her husband died. Fifty-two years ago she married Dr. Lathrop. She was a natural leader in Christian and reformatory work, and took a conspicuous place until the last in all worthy efforts in the community for the betterment of social and religious conditions and the good of the people. During the Civil War she was intimately associated with her friend, Mrs. Mary Livermore, in the sanitary work in the West. Dr. Lathrop survives her, with two sons and one daughter, one of the sons being Rev. S. S. Mathews, D. D., the well-known Congregational clergyman.

### BRIEFLETS

It is one of the surest evidences of sanctification by faith to be able to take God's "No" to a prayer as just as much of an answer, and not a mere denial or repulse, as His "Yes" would have been.

God sends us to school in little things; He graduates us in great things. But the great finalities would never have been possible without the humble beginnings.

The *Michigan Christian Advocate* of last week observes: "The chief interest in the revival work in this city has been centered this week in the services going on in the Central Church. The Welsh brethren are assisting Dr. Elliott, and the members of

all churches not holding meetings of their own are invited to participate and are doing so."

We hope to catch up with the *Church News*—unavoidably crowded over by matters of special current interest—in our next issue.

There is a greater joy in trusting than in understanding, provided one has the truly child-like spirit that is the condition of entrance into the kingdom of heaven.

If any one longs to be noble, in the sense in which the greatest spirits of mankind have been noble, he must seek first of all to pass through the gate whose name is Humility.

It is just as much of a Christian duty to keep the intellect open as to keep the heart open. We ought to know the truth as largely and deeply as we feel it.

Mr. Stephen V. R. Ford, the admirable editor of that invaluable work, the *Methodist Year Book*, furnishes the following encouraging figures on the increase of membership in our denomination:

#### Membership and Increases—1900-1905

Membership at close of 1900, 2,923,674.			
1901	2,952,234	Increase	22,560
1902	3,000,205	"	48,061
1903	3,031,918	"	31,623
1904	3,070,121	"	38,203
1905	3,148,211	"	78,090

Some of the ablest and most effective service rendered by the public press during the year has been accomplished by *Collier's Weekly*. It has struck out straight from the shoulder for righteous reform in politics, business and society. Perhaps the most significant and far-reaching work consisted in informing the general public and quickening the conscience concerning the reprehensible advertisement and use of patent medicines.

The *Christian Advocate* of last week, in a timely editorial upon "Ministerial Goings-Out and Comings-In," corrects the prevalent impression that there is a large loss each year to our denomination of those who leave us to join other communions. The *Advocate* sums up the matter in the following terms: "If we consider the number of ministers of the Methodist Episcopal Church, our losses to all denominations are but one-half of one per cent. annually of the whole number of ministers, and as the accessions from other communions more than make good the losses, the matter is not as grave as some have supposed."

The *New York Times*, quoting the "Living Church Annual," just issued, says that the Protestant Episcopal Church in the dioceses of New York and Long Island last year lost 1 per cent. in membership in New York, and in Brooklyn fell from a growth of 4 per cent. last year to 1 per cent. this year.

The suggestion of Secretary Bonaparte that the old frigate "Constitution," now laid up in ordinary at the Charlestown Navy Yard, should be sunk under the gun fire of the North Atlantic Squadron, has raised a great commotion throughout the country. The idea meets with unfavorable comment on all sides, and the people of Massachusetts in particular are bestirring themselves to see that no such fate overtakes the gallant and oft-repaired ship. The rebuilding of the "Constitution" suggests the conundrum about the

boy's jack-knife. First the boy lost the handle and got the handle replaced, and then he broke the blade and had a new blade inserted. The query then came: Was it the same jack-knife? But if it is not the same literal "Constitution" it is the same "Constitution" in the imagination and heart of the nation.

It is quite probable that disestablishment for the four Welsh dioceses will be made a leading item in the policy of the Radicals, who, it is likely, will have a great deal to say about the procedure of the next Parliament in England. Meetings of Dissenters are being held even now throughout Wales, which show an organized endeavor to press that question to the fore. The previous attack made by the Nonconformists was based upon the anti tithe agitation, but the present movement is inspired rather by the injustice of the Education Acts. Those Acts have already, both in England and Wales, made many votes for the Liberals and Radicals.

Late as the eleventh hour is, it is nevertheless a singularly potent hour. It seems to any one that he might have been something better than he is, let him set about becoming that now.

Unless we are really in earnest, we might as well lie back and plait straws.

An architect remarked to a lady that he had been to see the great nave in the new church. The lady replied: "Don't mention names—I know the man to whom you refer!" It is this going to church in the spirit that sees the knave, and not the nave, that distracts attention from the main purposes of the worship. Doubtless there are some knaves, crept in unawares, in many churches, but it is best while at service not to think then so much of fallible humanity as of the flawless Christ.

It ought to be as natural for a soul to rise out of the mire as for a plant.

The *World's Work* for December contains a suggestive and convincing editorial, which closes with this statement: "The number of preachers could be decreased a third without depriving any individual of the church's ministry." Attention is called to the fact—with which we are all familiar—that "villages of a few hundred people have three, four, a half-dozen churches." And what could be more painfully—we had almost said wickedly—true—than the following statement: "The Protestant Church has not learned the common-sense, economic lesson of reasonable combination that is daily before it in the business world, but continues a losing course rather than discard small differences and unite in a large purpose."

The *London Mail* has just brought to conclusion the publication of a series of letters, running a long time in its columns, upon "Should Clergymen Criticise the Bible?" The *Mail* has had letters from the most distinguished scholars in Great Britain, both in and out of church, besides thousands from more obscure individuals who had opinions on one side or the other. The conclusion reached by the multitude of contributors is that such criticism on the part of ministers is only harmful.

Let the Christian ask himself, in every perplexity or emergency: "What would Jesus do?" The mere asking of that question will in nearly every case bring instant enlightenment and decision.



## THE WAY OUT OF THE BIBLE PROBLEM

THE Rev. Peter Taylor Forsyth, D. D., is a scholar and author of high repute across the sea. Born at Aberdeen in 1848, he was thoroughly educated in the university of that place, and in Germany at Göttingen. After filling prominent Congregational pulpits for many years at Hackney, Manchester, Leicester, and Cambridge, he has been, since 1901, principal of the Hackney Theological College, Hampstead. Among his works are: "Religion in Recent Art," "The Holy Father and the Living Christ," "Rome, Reform, and Reaction," "The Taste of Death and the Life of Grace." An extended and able article in the October number of the *Contemporary Review* entitled, "The Evangelical Churches and the Higher Criticism," has attracted no little attention, and we are quite sure that our readers will thank us for laying before them the substance of it. He makes some points that seem to us deserving of very careful consideration, and that may help a good many in these times of transition when every guide of public opinion has a manifest duty to furnish all the light possible on this vital matter. Dr. Forsyth is in no sense an extremist, but has a clear grasp of the essentials while keeping an open mind for needed modifications in non essentials.

He demands that the Free Churches of Great Britain should do what they have not yet done, that is, "really face the spiritual situation created by the collapse of Biblical infallibility for those communities that have long repudiated the final authority of the church. To come to terms with culture is at least as necessary for the churches in their action on society as to come to an understanding with labor or the democracy." Questions about the Bible are giving much trouble, creating much uneasiness, causing much decay of spiritual life. They produce a vague sense of insecurity about the Bible and of its uselessness to the lay reader in consequence. It not only ceases to be an authority, but a means of grace for the soul and a support for the spiritual life. And this tendency is likely to grow as the results of criticism filter down. A church where the Bible is not each member's manual in an intelligent way, is doomed to spiritual decay. Something must be done. But what? Where lies the exit from the difficulty? "It cannot lie in the way of ignorant denunciation of critical scholarship or the denial of its right. That right is now secure, both for the Old Testament and the New. But what secures the right? The church's own security in the Gospel. Only the evangelical certainty of faith in grace can guarantee the freedom of theology and learning in the church." By Gospel here the essayist does not mean evangelical orthodoxy or any special doctrine as to the Atonement. He means "our confidence and obedience towards God's act of saving grace in Christ," or God's grace redeeming from guilt in Christ. If a church responds to this by a living faith and is true to it in action, endless freedom of thought is hers, safely, with regard to the letter and form of the Bible.

"We have but one great sacrament. It is God's redeeming Word in Christ's cross. In this sacrament the Bible as a book takes the place of the elements. It is not the Bible that contains God's Word, so much as God's Word that contains the Bible." Just as the exact elements and their chemical structure are not the things of main importance in the sacrament of the Supper, so here.

"The Bible is the element which mediates the one great sacrament—the historic Grace of God in Christ. And the structure, the chemis-

try of the Bible is a secondary matter in regard to the communication of that Grace. So long as it gives free course to God's Gospel we may reach very new and strange conclusions as to items in it, the order of it, and the way it came to exist. The question is not of the integrity of the Bible, but of its efficacy for grace, its sufficiency for salvation, just as the question is not as to the punctilio of the ritual in the sacrament, but as to its blessing for living faith. To stake the Gospel upon the absolute accuracy of the traditional view of the Bible, its inerrancy, or its authorship by apostles, is just to commit in a Protestant form, the Roman error of staking the sacrament on the correctness of its ritual or the ordination of its priest. Both the Bible and the church are living eucharistic things. But they draw their life solely from God's Word and act of institution in the cross, and from the Spirit that proceeds from that God and Gospel there. God gives His Word a body as He will, and He keeps giving that body and keeps it fit for the purpose of grace at a given time. He has continually revised and readjusted the form of His church. There is not a church that exactly reproduces the primitive Christian community. Shall we be startled if the same is true of the Bible and its form? We do not want in the case of the church to restore the primitive form (or absence) of organization. We want to regain the first fine volume of faith and love through any church form that in our Christian judgment of the situation serves that end. And so with the Bible. We are not absolutely wedded to the views either of the Apostles about the Old Testament or of the fathers about the New. It is the power, the efficacy, the sufficiency of the Bible for the uses of grace that is our grand concern, because that was the purpose which called the Bible into being as a whole. We are paying a very heavy penalty for using the Bible for texts and in sections. We have come to treat it in an atomistic instead of an organic way."

The charter of the church is not the Bible, but the redemption. We are to interpret Christ's teaching by His work. "Those words of Christ are prime revelation to us, and of first obligation, which carry home to us the saving grace incarnate in His person and mission. The Holy Spirit which proceeds from the Bible is the Spirit which proceeds from the cross." The Bible not only provides but compels its own criticism by the Holy Spirit, a criticism which is most constructive and perpetually self-preservative. "There is no diviner feature of the Gospel than its self-preservative power in history by self-correction and self-recovery." Whatever is essential to the Gospel will remain in the Bible. The cross is its chief verifier. Amid all readjustments the Bible's inner self and final purpose of grace will emerge freer and ampler than ever. The great test of a religion must be religious. "When the Reformation came, it applied religious criticism to religion. It rediscovered the Bible by means of that Gospel which made it challenge the church. And today we carry the work on. The Reformation is reforming itself." There was much need. There is, indeed, danger that the Higher Criticism lose itself in literary acumen and philological detail, and, not being joined with faith, move to suicide. Bible scholars must not become pedants, and get out of touch both with the public and with the Gospel. "Christianity will not stand or fall by its critical attitude to its documents, but by its faithful attitude to its Gospel. It is its self criticism that will decide its fate, not the criticism of the world, even of the learned world."

Dr. Forsyth's position is that the Gospel of God's historic act of grace is the infallible power and authority over both church and Bible; it produced them both. To apply the Gospel as the standard of the Bible is something higher than the higher criticism; it is the highest. We must not put the Bible narrative in the place which belongs only to the Bible Gospel. "The critical treatment of the Bible must have its place. Let us not make fools of our-

selves by denying it. We shall be fighting against God and resisting the Spirit. It arises out of the sound principle of interpreting the Bible by itself. But its place is secondary." The Bible is at its highest as the preacher, as a means of grace. And it does not preach itself, or its inerrancy, but the grace of God. It is more than a source of information, it is an agent of saving experience, a fountain for the soul. It is vain to try and establish the Bible's real value by historical canons without realizing the experience of its grace. The Bible is not a voucher but a preacher, more of a sermon than of a source, not a record of the revelation merely, but part of the revelation, a precipitate not of Christ, but of the preaching about Christ which made the church. Before there was a New Testament, while the church was forming, the apostles worked with the Gospel, the historic redemption, the fact and act of God through Christ. The Gospel was an experienced fact, a free and living word, long before it was a fixed and written word. The writing was the work running over. The most precious thing in Christ for the church is not His life story, but His deed of Gospel; not His teaching, not His personal influence, but His redemption.

How did Christ use His Bible, the Old Testament? Not as a manual of Hebrew or other history, but as a means of grace, as an organ of revelation, for religion and not science. In all matters of science, literary or other, Jesus was the child of His time. He never claimed omniscience in that region. He took the Old Testament as He found it, uncritically like everybody around Him. He never passed a judgment on the composition of the Old Testament; it never occurred to Him. If it had, it would not have interested Him. Historic sequences were naught to Him. What was infallible was not the views He inherited, but His grasp of the Father and the Father's purpose in Him. It was in regard to His own work and the Gospel that He could not err. The torch He carried through the Old Testament was the Gospel of Grace. He read His Bible not critically, but religiously. He read it with the eyes of faith, not science; and He found in it not the making of history by men, but the saving of history by God. The Bible unity is given it by the unity of a historic Gospel, developing, dominant, but not detailed. This is the unity that Christ found and answered in His Bible. "If we are to take the Bible as Christ did, we may not feel compelled to take the whole Bible, but we must take the Bible as a whole."

"It seems all but impossible to get out of the popular mind the idea that faith is faith in statements, and that the Bible is a compendium of truths about God, or a correct chronicle (or forecast) of history, Hebrew, Christian, or Cosmic. Almost all the uproar made against scientific criticism belongs to one or other of these irreligious positions. For it is irreligious to debate the Bible, the Book of Faith, to a repository of truths, or a series of annals. It is irreligious to stake the divine value of Christ on the reality of prehistoric characters in Hebrew history, on the authorship of a Psalm, or the tracing of the Atonement in Numbers. There are few perils to the Bible worse than the ill-tempered champions of late Protestant orthodoxy who pose as the monopolists and saviours of the Gospel. A traditional Biblicism, buried whole and harsh at the heads of those who read the Book otherwise, is not faith in God's Word."

The Christian key to the Bible and its authority is within itself. The Gospel leaps out of the Bible and clasps us. This is the efficacy and sufficiency of Scripture. The Gospel is supreme, not because it comes by a perfect, infallible book or church, but because it is the historic advent of the Saviour God to the church's experience and faith.



## The Harvest-Time of Souls

JENNIE WILSON-HOWELL.

As pass us once again the harvest days,  
And songs of gratitude to God we raise,  
A soft, insistent whisper fills mine ear:  
"What of the harvest of the soul, this year?"

"The harvest of the soul?"—I pause to ask;  
To answer this aright, 'twere arduous task;  
Stand forth, O Soul! be honest with thyself:  
Hast thou sought first thy God, or earthly pelf?

Didst sow the seed the Spirit did provide?  
Didst drop a little by thine own fireside?  
Didst go afield and scatter far and near?  
Say, Soul, hast thou been faithful through the year?

The harvest-time will come—it faileth not—  
When comes the Reaper to thy 'portioned lot.  
He will of thee a plenteous yield require  
Of sheaves and fruit; the chaff He'll burn with fire.

Wouldst thou rejoice, O Soul? Then work and pray,  
And sow the seed He gives thee, day by day;  
Nor falter when the soil is hard and rough;  
The harvest time will yield thee fruit enough.

The Master's seed is good; He knows the soil  
Where He has placed thee, and the heavy toll  
And burden, and the aching of thy feet;  
Then cheer thee, Soul, His "well-done" will be sweet.

Again I warn thee, faithful be, O Soul!  
The years are fleet, and unreturning roll;  
Today thou'rt sowing what thou'lt surely reap.  
When harvest comes, wouldst thou rejoice or weep?

Sow in the morning, sow again at noon;  
Sow yet again by light of silv'ry moon;  
And, oh! as harvest after harvest rolls,  
Be mindful of "the harvest time of souls."

## Pull Your Own Oar -- and Trust

REV. THEODORE L. CUYLER, D. D.

SPURGEON was permitted to preach the precious Gospel to more souls than any minister since Christianity was born. His printed discourses have been issued by the millions, and he received over ten thousand converts into his "Tabernacle" Church. Some humble, hard toiling pastor reads these wonderful accounts of success achieved by a single man, and throws down the narrative in a sort of envious despair. He feels as if he were less than nobody—a mere cumberer of the ground. When he compares the small results of his laborious ministry with those achieved by a Spurgeon or a Moody, he seems like a boy in a little row-boat alongside of a colossal Cunarder.

These foolish feelings disturb his mind until he hears his blessed Master say to him, in a tone of loving rebuke: "What is all that to thee? Follow thou Me." A sense of shame comes over him, and he sits down to his Bible and his sermon preparation, determined to do his little best, even if his name never travels beyond his own parish, or if he never accomplishes a thousandth part of what Spurgeon achieved. He comforts himself with the thought that, when Jesus crossed the tempestuous Sea of Galilee on a certain night, "there were also with Him other little boats;" and he trusts that the eye of the Master is on his tiny skiff as much as on the lordliest argosy in the squadron. So he cheerily picks up the oar of faith and pulls away again, while the waves thump like hammers against the bow of his little boat.

One of the most charming things about those New Testament Christians is, that they understood how to work without worrying. They simply did the duty that came to hand, and did not trouble themselves whether anybody noticed them or praised them, or whether any great result should come of their honest endeavors. Mary breaks her costly per-

fume on her Master's feet without the least idea that all the world should yet hear of the gracious deed of love. Dorcas plies her needle, and Tertius drives his pen as Paul's stenographer, and Phebe goes off to Rome with the Epistle to the Romans in her satchel, and none of them know or care that they will ever be heard of again. The apostles were wonderfully calm men; they faced duty and endured obloquy, and committed all results to God. If Paul ever worried, he never told us of it. He was the one cool man on board of the tempest tossed corn ship in the hurricane. His assurance to his fellow-Christians was: "The peace of God, which passeth understanding, shall keep your hearts and thoughts in Christ Jesus." This is the deep, inward calm—like the tranquillity which reigns a hundred fathoms down in the Atlantic, while the billows are raging and roaring up on the surface.

We are obliged to pull the oars of duty with our backs to the future; we cannot tell what is before us; we cannot foresee the difficulties always ahead, and it is a mercy that we cannot. It is our business to pull at the oars of prayer and labor, and to leave the rudder in the all-wise Helmsman's hands. If we would only mind our work and let Christ's hand hold the tiller, we should be spared many a disgraceful worry and cowardly discouragement. I have always found that when I kept steadily at the work which my Master assigned to me, and took no anxious thoughts about the results, I could work with the most composure of soul and to the best advantage. "There is no condemnation to them who are in Christ Jesus," is a text that has a wide application. If I am in Christ, so is my poor, imperfect work there also; so is every good undertaking that He sets me at; so is my preaching and pastoral labor, and everything that I attempt for the

salvation of souls. Spurgeon had no other Master to serve and no other promises to sustain him than the humblest pastor or city missionary has today.

Men and movements that have no Christ on board go to the bottom. The rocks are strewn with the wrecks of human schemes and ambitious enterprises; pulpit genius has often ended in splendid failure. Every man, every enterprise, every effort that Jesus takes into His own hands, is insured. Do your best, brother, and trust! We ministers, and you Sunday teachers, and other servants of Christ, worry too much over the coming or the withholding of revival seasons. We can plow, and we can sow, but we cannot force a single kernel of gospel seed to come up. Our only duty is to live right on, and toil right on, and pray right on, and leave the early and latter rains to come when God chooses to send them. I never worried about "a revival" yet, and thus hastened its coming by an hour. But often, when I was not even expecting it, the gracious shower came. A true, earnest Christian life has its disappointments and its chastisements; but it has its blessed surprises, also. Heaven will have some glorious surprises for thousands of hard-working, ill paid Christians who never made any prominent figure in this world. Some of them may sit up alongside of the Wesleys, the Spurgeons, and the Moodys.

Modesty is a virtue; but that does not mean the hiding of one talent in a napkin. Some church members seek to excuse themselves from active labors in the Sunday-schools, the prayer-rooms, or elsewhere, by the stereotyped apology, "If I were gifted like Mr. A—or Mrs. B—I would be as active as they are." The way to attain to large gifts is to use the gifts you have. Give Jesus your one talent, and He may make it two. If you cannot speak fluently in meeting, stammer out what is in you. I once had an old Christian in my church who could stutter out more in a dozen sentences than some glib extorter in an hour. Christ judges us according to what we have—never according to what we have not. The best work is not done either by the few who have the biggest brains or biggest purses. It is the combined pull of all the oars that propels a church; and it is the combined effort of all Christ's ministers and members (and not a few powerful Spurgeons and Moodys) that sends forward the kingdom of God. While the Master is at the helm, don't worry or lose courage. Pull with all your might at your own oar—and trust!

Brooklyn, N. Y.

—The world accepts Christ as its ideal; this is the outward fact; the soul recognizes Christ as its emancipator; this is the inward fact. The witness without is too clear a fact to be explained away, and it gives a guarantee to the experience of the soul. Again, the witness without sets before us the law of soul progress, and this law is verified in a Christian experience too wide, too continuous, and too well established to be ignored. There is thus a dual witness to Christ—one which is universally admitted, the other which is indisputable to those who have met with it.—*Rev. William Boyd Carpenter, D. D., Bishop of Ripon.*



## Venetian Methodism

REV. LAURESS J. BIRNEY.

IT was with a thrill of pardonable and to be expected pride that, while exploring Westminster Abbey, we beheld, rising in her morning shadows, the solid walls of English Methodism's future home. None has better right to build a symbol of England's moral resurrection under the shadows of her stately tomb. It was with no less gratification that we found, in the far famed Piazza di San Marco, the historic heart of Venice, and for centuries of Europe, that even there within a stone's throw of glorious St. Mark's

### Methodism has Pitched her Tent.

Baedeker says, "Methodist Church, Campo Manin;" but this, like other known statements concerning Methodism, needs revision. She has moved to the centre. And to one who stops long enough in this strange, beautiful city to study somewhat critically her past, and sympathetically her present, it will seem not unfitting that the followers of Wesley are camped to stay, close by this ancient glory of the Venetians. Every gem, marble, and mosaic in the cathedral is a memory of an age of splendor never to be reproduced — a gorgeous monument to a dead past. Every song, sermon, and convert in the growing church near by is a prophecy of a Venice and an Italy to be, after the resurrection of her faith. For her faith is dead. What Methodism was to England in the days of her infidelity and moral indifference — the fruit of doctrine and ecclesiasticism divorced from life and morals — she may be to Italy. One's surprise is only equalled by one's grief to learn the extent and cause of the skepticism which is well nigh universal. The professors in her universities are almost without exception unbelievers, and 98 per cent. of their students are like unto them. What a nation's schools are, she is, or will become.

Why this desolation of her faith? The real reason was finely expressed the other day in conversation by one who knows her to the heart: "Italy does not believe today because yesterday she believed too much." The vast mass of fable, legend, superstition, error, which the dominant church has taught through the centuries, obscuring the simple elements of the Gospel of Christ; and, we must add with greater sorrow, the oftentimes inconsistency of precept and practice in her spiritual teachers, their blasphemous appropriation of power over the destiny of individuals which God in Christ never delegates to any mortal, the arrogant claim to an infallibility which, to say the least, has often failed, and in which few believe — these and other causes explain the

### Crumbled Faith of Fair Italy.

William Dean Howells wrote, forty years ago in Venice, of the Romanism he observed as follows: "That droning, mumbling spirit which has deprived all young and generous men in Italy of religion; which has made the priests a bitter jest and byword; which has rendered the populace ignorant, vicious and hopeless; which gives its friendship to tyranny and its hatred to freedom; which destroys the life of the church that it may sustain the power of the Pope." In results, at least, this is forty years truer today than when it was written. Therefore, Methodism in Italy, her growing power, her glorious future. To one who knows by experience what Methodism has to offer, and learns, close at hand, what Italy needs, must come the inevitable conviction that our church belongs here, not by any extensive logic of the world as her parish, but in the very

nature of things. Mission work here is no longer a matter of proselytism, it is a matter of saving the lost — lost to all faith in God and Gospel. Here is immeasurable task for generations, though we never hail a single devout Catholic. It is even said by natives that Italy is no longer Catholic, which does not at all signify that she is Protestant. Far from it, as the religious history of France can prove. At her heart and in her head she is simply indifferent to and scornful of religion. Abandon her to the exclusive ministrations of the church that has controlled her past, and we make impassable the gulf between the thinking people and the Gospel, and sink the unthinking into more hopeless ignorance and slavery, permitting the very causes of her present condition to multiply on every side. Her supreme need is the contagion of a ministry, irreproachable, showing in the sacrament of daily life the simple realities and power of Christianity and the leaven of a church membership which the

one, however, could understand the result. This people gave 60 lire for missions, though every one is poor — not in the comfortable American sense of that word, but in the Italian sense — and many out of work, a common condition in this crowded country. One woman who has eleven children, and whose husband is a poor shoemaker, went to the pastor after the service and reproached him for failing to send her an envelope. Besides this special offering, 15 lire are paid to the Missionary Society every month; a special offering made for the Education Society; another for the Episcopal Fund. All incidental current expenses of the church are also paid by the people. Oh, Methodism of America, comfortable, aye, luxurious, and — forgetful, give like this, in this ratio to thy means, and the "open doors" of the world will be filled with running feet, beautiful with glad tidings, to satisfy the hungry "emergencies" of the world that cry forth to shame us now.

What we saw and heard encouraged a careful study of Methodism in Venice, of which we had known little — our church in Rome representing Italian Methodism to



Son has made free indeed by His own eternal high priesthood. To deny her these and wish her well is simply to pass by on the other side — with the priest.

It was unspeakably comforting to feel, as we crossed the Piazza the first Sunday morning in Venice, that we were going to a Methodist church. Even that "glorious, never to be repeated accident," St. Mark's, had no power to attract us. We found the hall well filled with a reverent and attentive congregation of Italian people. We noted at once with delight the large proportion of young people, especially young men and boys with fine, intelligent faces, taking eager part in the service. They sang like the Welsh and the Dutch, which is to say that every one, old and young, sang, and in a manner that would put the average New England congregation to shame. It was the annual missionary service. Yes, missionary! For be it known that these

### Mission Churches Give Heroically for Missions

We could understand few of the sentences, but caught the fire of the sermon as the pastor presented the greatest privilege in the world, the irrevocable "Go ye." Any

the average Methodist minister in America.

Rev. Gaetano Con'e,

whom many Bostonians will remember with pleasure, is pastor. This splendid man of ideas and execution, and his delightful family, are doing a work in this difficult field, with a consecration and effectiveness which inspires a deeper faith in missions than we have ever possessed — if that be possible. Busy pastors are not peculiar to Boston and suburbs. This man of faith and works was driven from home at sixteen because he accepted Christ without priest, surrendering thereby the inheritance of a fortune, and counts it among the treasured memories of his life to have been two days without a morsel of food for Christ's sake. That spirit is in him yet. He preaches thrice a week; publishes the *Italian Methodist Review*; edits the *Italian Emigrant*, distributed to all Italians sailing for other countries, giving much needed instruction and encouraging loyalty to the flag under which they earn their bread; is Conference secretary of the Epworth League, and is at the present time on a two weeks' tour, establishing Leagues at the earnest call of many



churches. There is a wave of new life, interest and enthusiasm in the churches, especially in work for young people, which is extremely hopeful. Listen, New England Leaguers! Here is a part of the work of the League actually in operation in the church at Venice (when you are tired out, it will rest you to compare it with the activity of the best equipped League at home): 1. The devotional meetings, in church and homes, the aim of which is to win others to Christ; 2. The students' meetings, where the university students, nearly all of whom are unbelievers, come for discussion, the aim being to lead them to faith in the Gospel; 3. The boys' meetings, where special emphasis is laid upon the duties and rights of good citizenship; 4. Girls' classes in which art, history and literature are taught; 5. Working men's meetings, in which are freely discussed all questions touching the laboring man's interests; 6. Mothers' meetings, in which sewing is taught, the opportunity being always taken by Mrs. Conte to speak on some practical essential of home making. 7. A seventh section looks after the free reading room, which is open every night, helps with the entertainments, and the night schools, in which are taught the elementary studies and languages. Extensive program for any League! All in successful operation here. The final aim of all is faith in the Gospel. It is a bridge across the chasm between the people and the church. We must not forget the splendid Junior League, led by Mrs. Conte, and called the "Boston League."

Having the privilege of preaching to this congregation, being interpreted, we found the people as patient in tribulation as any New England audience, differing from the average congregation at home, however, in that 70 per cent. were men. The men are first to leave Catholicism, going usually into skepticism, from which it is the mission of Methodism to win them; but her greater mission is to save the rising generation from both, the work for the children and young people being her great opportunity. Methodism has also in Venice an

#### Industrial Home for Orphan Boys.

Here they are taught the truth, and a trade. The Home is filled with 45 fine lads. When we entered the music room during our visit they saluted us with the "Star Spangled Banner," and followed it with "America," splendidly done, though some of the musicians were scarcely as tall as the "horns" they blew with the air of professionals, standing on tiptoe to read the music. These lads carved the beautiful table which sold at the General Conference in Los Angeles for 4,000 lire. Shoes are made and printing done, among other things. Some of the lads schooled in this Home are preaching in our mission pulpits today. Do not forget them, Methodists, when you pass through Venice! Buy your carved wood here, and incidentally get acquainted with a splendid work of great future possibilities.

There is much more to write of Methodism in this beautiful, horseless, carless, noiseless, nucleus, dustless city, where we trust one day Methodism's own temple will rise out of the sea by these ancient palaces — but we forbear. Meeting Bishop Burt on the street in Zurich, we touched for a moment the hem of his great faith in Italian Methodism, and virtue came out of him which with the closer touch of personal observation and study, has healed all our lameness of faith in the mission of our church to Italy. Measure not the work by the heresy of counting. It is not the time for spires and pinnacles, but for foundations. They are being solidly laid. Meanwhile, shall we not meet the eager, hopeful thou-

sands from this land with a more Christlike welcome from the church? Dr. Warren's noble words, read on this side the sea, sound very like a divine inspiration. Who, seeing the spiritual condition of these multitudes, can fail to lift up his soul in gratitude to Almighty God for the stars and stripes which floats over the widest "open door" in the world? Or who can doubt, that that "emergency" at home is as divinely ordered as any other under the sun?

#### W. F. M. S. Notes



— One of our churches in Nagasaki, Japan, supports its own Bible woman.

— The new auxiliary at Plymouth, organized by Dr. Martha Sheldon, is heartily welcomed, and will doubtless watch the work of our Branch missionary when she returns to Bhot early in the year, with deep interest.

— Miss Hartford has been speaking in New Hampshire, where she has been so loved as the Standard Bearer's missionary. She will rest during January and take up itinerant work again in February.

— Our German sisters are high in their subscription list to the *Freund*, the per cent. being eighty of their membership. If we should attain to this rate, what a fine list the *Freund* would have! New England advanced last year a little, and we hope for a grand increase this time. Put it down on your list of Christmas gifts.

— Highlands Church, Lowell, invites the quarterly for Jan. 10. It is hoped that large numbers will come from every church in this vicinity as well as from Boston. Miss Hartford will be present, and a fine program is anticipated. Put the second Wednesday down on your Missionary Calendar. Also put the Calendar on your Christmas list.

— A great Sunday-school rally is to be held in the Methodist Church in Mexico City, at which some four hundred children are expected. Prizes are offered for the one who brings in the largest number of names on the temperance pledges which are being pushed by our missionaries.

— The revival spirit is reported from many places in India. The Jubilee emphasis on the spiritual life of the nominal Christians is already beginning to bear fruit. The work in the Khasi Hills is perhaps the most remarkable, but other districts and our girls' boarding schools are also being blessed. There is call for prayer from the church at home that this movement may be widely extended.

— If your friend is a member of the W. F. M. S., and does not have a badge, try to think if it will not afford her more pleasure to receive one for Christmas than any other piece of jewelry. Your Standard Bearer girls might like their pretty pin in the best quality. Only remember that no one save the members of the Standard Bearer may wear it; so first interest your girl, and then make her a member and give her the dainty little badge. The mother of your pet little baby friend will be pleased if you make the little one a Little Light Bearer, and pay the dues as the Christmas remembrance.

— The time is ripe for our missionary study of Africa. The papers are full of items which may be culled for your next meeting. Note how much is being said on the awful atrocities in the Congo Free State, and remember that this is under the Belgian king's jurisdiction, and as such stands for the work of a nominally Christian state. So the question remains for us to say if only the worst of modern civilization shall be known to the African, or whether the Christian Church shall go with the trader. See the fine villa presented to the W. F. M. S. at Umtali and named Hartzell Villa. Study the work of our lonely representative there.

— Will each young woman's organization and Standard Bearer company make special prayer for their own missionary at the service nearest Christmas? Many of our representatives will have a lonely day, and we cannot do much for them perhaps at this time in the way of gifts; but the prayer offered will reach and bless. The same holds true for the little children in our schools. Just to be received into a mission school does not make a child good — she must learn to go to God for a clean heart and for strength to live aright, just as we must learn to do in this land. So do not forget your proteges, whether orphans, Bible women, or your birthday missionary. Some King's Herald Bands have taken a share in the birthday missionary on Christ's birthday. This beautiful idea is worthy of imitation by every children's band. Let Miss Simester and Miss Crowell have many new pledges this Christmas Day!

— Miss Crowell writes from London of a pleasant voyage and the delightful companionship of Miss Hill, another New England missionary, who goes to India under the auspices of the Philadelphia Branch. The rest of the party were to sail on the 7th, but Miss Crowell and Miss Hill were obliged to wait for a later steamer. The time will be well used in enjoying the wonderful sights of London, and yet India should be reached in time for the Conferences, which occur early in January. Miss Organ, of Shabjehanpore, is expected home soon, as her health requires the change of climate.

#### Opening of the General Office

Monday morning, Dec. 4, a large company gathered in Room 611, 150 Fifth Avenue, New York, to participate in the service arranged as an appropriate beginning for the new undertaking of the Woman's Foreign Missionary Society. Mrs. Cyrus D. Foss, president, opened the meeting; Dr. W. I. Haven led in singing "The morning light is breaking"; Mrs. S. L. Baldwin read the Scripture lesson; and Dr. Leonard led in prayer. Mrs. Foss defined the purpose of the General Office. The growth of the great foreign work, and the needs of the management at home, made a central bureau of information absolutely indispensable. Mrs. J. H. Knowles then led in prayer. Bishop Andrews asked the blessing of God upon the work done by the Society. Bishop Fowler expressed his interest in the opening of the room. Bishop Foss then briefly touched upon the history of the Society, and closed his remarks with a brief prayer. It is the aim, in this General Office, to create a central bureau of information, through which the Society can be reached. A majority of the Society's missionaries pass through the port of New York. The Central Office will assist in plans for their entertainment, tickets, baggage and freight; also boxes going to missionaries on the field. The General Office will relieve the New York Branch office, Room 401, 150 Fifth Avenue, of many duties it has courteously assumed for the Society.

Miss Grace Todd of Chicago, was placed in charge, for the first few months. She has served the Society eight years, two of which were spent in West China, and five as field secretary in ten of the eleven Branches in the United States.

#### Winthrop's Centennial

The Methodist Church in Winthrop, Mass., Rev. J. E. Waterhouse, pastor, observed, last Sunday evening, the passing of one hundred years since the building of the first schoolhouse in that town; and as the first preaching took place in the same building twelve years later and the year following the first church (Methodist) was organized, it seemed highly appropriate that the church should take notice of the event.

Every seat was full when the choir and congregation were called upon to sing, "Come, ye sinners, poor and needy," to the old tune "Invitation." Then, after prayer and a brief address by the pastor, Mr. David Floyd told of the educational advantages in Boston and vicinity from the time of Gov. Winthrop to the building of the Chelsea Point schoolhouse in 1805. Then there were nineteen churches in Boston, only one of which was Methodist — the North End Church in Methodist Alley. The schoolhouse was used for school purposes until 1848. In 1817 the first Methodist preaching in the present town of Winthrop was heard there, the first church being organized the next year.



The school continued to be the meeting place until the first church building was erected in 1834. The first preaching was by Rev. Daniel Fillmore, Jan. 18, 1817. "The preaching made a good impression, and Mrs. Susan Burrill experienced religion." During the seventeen years the old schoolhouse was used for church services the following were some of the preachers: Gilman Moody (of Monmouth, Maine), Joseph

Ieyan University in 1842. During the winter of 1844-5 he taught school at Chelsea Point, and while here walked to Boston many times to hear lectures by Emerson, Choate, Whipple, Hillard, Andrew, and others. When offered a position at Amenia Seminary after his graduation from Middletown he wrote to his parents: "Now what shall I do? Shall I teach, preach, or talk law and politics? Shall I be president

meeting was held immediately after the afternoon services, and the Sunday services closed with a prayer service at 7 o'clock. Thus for years the grand men and women met in the old schoolhouse, to worship and listen to the earnest exhortation of many of the old-time local preachers. Chief among them was Benjamin Franklin Newhall, the progenitor of some of the more recent teachers and preachers of the same name. James Blodgett, of Saugus, a well-to-do farmer, preached many times, declining all offers of payment. Shad-erick Ramsdell, of Lynn, a son of thunder, a great man with a charming personality, promoted the most remarkable revival this town ever experienced. It embraced within its influence almost the entire generation already spoken of as builders of the first church. It was in the old house that Stephen G. Hiller preached his first sermon, and afterward became a regular Conference preacher. Warren Emerson preached his first sermon here, and afterward became one of the most popular preachers in the Providence Conference. There were others: Mark Staple, William Ramsdell (brother of Shad-erick), John Walton, William Walker, Joseph Rumly, Rufus Brackett, Josiah Brackett (a brother of Rufus), and John P. Bradley, who was for a time both teacher and preacher. The music of the old time was of the congregation order. All with loud acclaim voiced forth the emotions of the heart, inspired by the Holy Spirit. The worshippers



FIRST SCHOOLHOUSE AND FIRST METHODIST PREACHING PLACE IN WINTHROP—1805

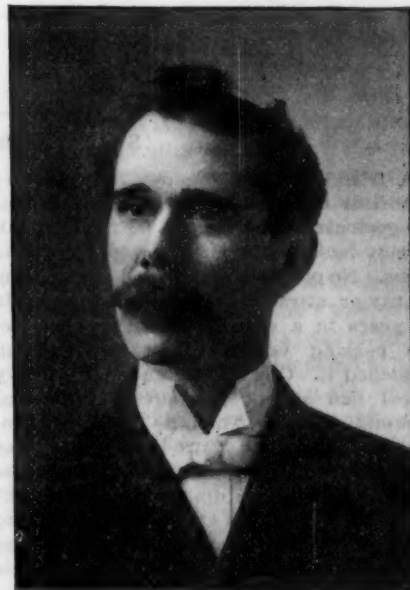
Marsh, Orlando Hinds, Isaac Jennison, Mr. Stoker, Joseph Ireson, B. Lombard, Aaron Walt, Mr. Stoddard, Lemuel Frost, John Adams, J. Haven, Benj. R. Lewis, Thomas W. Brown, and Benjamin King. Gilbert Haven

of a college, bishop, or President of the country?" "I need not tell the older people in this audience," said Mr. Floyd, "what Gilbert Haven did. They know of his preaching a few years; of his travels abroad and in America; of his being a chaplain in the army; of his interest in the slave and his speeches on public questions; of his editorship of ZION'S HERALD, which so attracted the attention of newspaper proprietors that he was offered large sums to edit great New York papers. They remember his election as Bishop in 1872 and his success in that difficult position, and they cherish the memory of his triumphant passing away at his Malden home in January, 1880."

Mr. Loranzo C. Tewksbury, the oldest of the old scholars now living, next spoke, and he was listened to with great interest as he told of having had twelve teachers in the old building, of the good sermons he had heard, and the many prayer-meetings he had attended in the old building. He was near the end of his journey, but was thankful for the religion of Jesus.

Then Miss Isabel Floyd read a poem written by former Master Brown in 1825, being lines addressed to Miss Hannah B. Sturgis.

Mr. Warren Belcher, Winthrop's first town clerk, and postmaster for fifty-two years, spoke of the old school and its teachers, and then told of the use of the building for church services: "The Sunday services consisted of a Sabbath-school at 9, preaching at 10:30, preaching again at 1:30, and for a number of years the class-



REV. J. E. WATERHOUSE

were most all singers. The men, many of them, sang the melody, or treble. The alto was called counter, and was written an octave above the present method of arrangement, and none but women having a good soprano voice could reach the alto. Nevertheless, after having witnessed some of the greater musical events that have occurred, I cheerfully assert that I never heard anything that exceeded the singing in the old schoolhouse. They sang with the spirit and the understanding."



FIRST M. E. CHURCH, WINTHROP

was spoken of as the Chelsea Point teacher who became most famous. Born in Malden in 1821, he attended Wilbraham Academy in 1839, then worked in a store in Boston, entering Wes-



THE OLD DESK

Made a hundred years ago, it was used by teachers and preachers for forty-three years as a reading desk. Borrowed for the celebration from the First Public Library.



FIRST METHODIST CHURCH IN WINTHROP—1834

## THE FAMILY DEPARTMENT

### The Former Things

PRISCILLA LEONARD, in *Outlook*.

"There shall be no more night and no more sea."  
— Yet to have known the tranquil twilight hour,  
And seen the slow sweep of the silver stars  
Across the cold depths of the winter sky,  
Or waited in the hush before the dawn;  
To have been driven on the mighty waves  
And dwelt within the curtains of the storm,  
Or seen the tempest batter on the cliffs  
Till it is broken to a murmuring peace  
And all its surges softened into foam, —  
Shall not the sons of men remember these,  
Rejoicing they have known them, in the day  
When sundering oceans and the pathless dark  
Have passed away, and never can return?

"There shall be no more tears and no more pain."  
— Yet to have known the patient hour of trust,  
And seen the stars of faith and hope arise  
Out of the blackness of a midnight grief,  
Or grasped the robe of God within the dark;  
To have been swept far from self's safe-laid course  
Into the heart of all the human storm  
Of sorrow, and have battled through the surge  
Bringing some shipwrecked brother to the shore,  
Or learned the secret of accepted pain,  
The fellowship of suffering and woe —  
Shall not the souls of men remember these,  
Rejoicing in remembrance, in the day  
When sacrifice for others and for God  
Has passed away, and never can return?

### Thoughts for the Thoughtful

#### Selections from New Books

A friend of mine one day brought me a beautiful mineral specimen. It was what the geologists call a geode. From the outside it looked like simply a coarse, round stone. No one ever discovered anything of beauty or attractiveness in it. It had lain for years in a roadway and the wheels of the passing vehicles had scarred and scratched it. One day an unusually heavy wheel had struck it a severe blow and broken it in half. Then the beauty was revealed. Lining the entire inside, for it was hollow, was a layer of limpid quartz crystals, as sparkling as diamonds, that caught the rays of sunlight and broke them into ten thousand rainbows that dazzled the eyes. So with man. Only through the crevices of the broken heart does the Christ light shine. — From "Christianity as Taught by Christ," by HENRY STILES BRADLEY, D. D.

I know a little land locked bay,  
For souls upon a stormy sea;  
What light on all the hills around,  
What song of birds in every tree!

No billows roll, no rocks do rend,  
No wildly wrecking winds are there,  
But tiny ripples whisper "Peace!"  
That little land locked bay is Prayer.

— From "Hymns of Help and Hope," by EDWARD AUGUSTUS RAND.

Our natures are, of course, limited in extent and shallow in depth as compared to the ocean fullness of the infinite God; but a cup may be in its measure as brimming full as an ocean when the tide is high. Up to our measure, we may become as full of Love, as, in His far greater measure, our Father is; and this is what Christ demands when He says: "Be ye therefore perfect, even as your Father which is in heaven is perfect." — From "The Directory of a Devout Life," by REV. F. B. MEYER.

The picture is that of a home under the shadow of death. It does not matter whether the home is high or low. We know what nature tells us about death, its advancing horror, the details so sordid, so

unforgettable, so charged with one terrible meaning. We know the rough, incredible suddenness with which death comes on, whatever the preparation may have been. As the pale grey shadow creeps over the patient face, the watchers think of the precipice before them, and the long and dreary moorland that spreads beneath it. Their hearts are seething and rending, burst and torn in the struggle. What can Christ do for His believers at this time of sharpest trial? Is His arm shortened that it cannot save? No, for oftentimes the Eternal Love takes voice through the fragile body and the fading breath. The victory of faith over sense, of the spirit over the flesh, is realized. A strange peace descends, a peace through which promises and cheer pulse in, though every nerve is conscious of pain, and must thrill with that consciousness for many days and nights. Though it seems for the time as if the whole story of life, embroider and adorn it as we may, is love, loss, and grief, yet at the deathbed there is oftentimes a "wind-warm" space of love, during which the soul knows that things are not what they seem, and that though bond after bond is apparently being broken, the ties of the everlasting union are tested and hold. Precious in the Lord's sight is the death of His saints, and He is there to succor and to save the soul He bought with His blood. — From "The Garden of Nuts," by W. ROBERTSON NICOLL.

How sin degrades the world! How it casts a shadow on the face of nature! One sin can spoil the glory of a soul; it can also spoil the glory of a summer. In that beautiful poem of Tennyson's — the *Idylls of the King* — a poem that spite of all criticism will be a joy forever, I know no passage more perfect or suggestive than that in which the little novice speaks of Queen Guinevere. Before Queen Guinevere came, and before she sinned, the land was alive with spiritual presences. Strange song was heard, and there was the shining of beacon lights "far on into the rich heart of the west." In every cavern and cleft there was some little elf making music like the music of a distant horn. And as

the knight, pure in heart and true to God, rode through the forest on his way to Camelot — "himself beheld three mad with joy come dashing down on a tall wayside flower." Then came Queen Guinevere and sinned and fell, and the light and the joy and the music were withdrawn. The beacons disappeared, the caves were empty, the forests were cheerless and desolate and lonely. Now what connection was there between the sin of Guinevere and the headlands and woods and meadows of fair England? Had you asked Tennyson that question, he might have answered that he did not know. But he felt, with one of those spontaneous feelings which are more weighty than a score of arguments, that June was less beautiful, and the song of its birds less sweet, because of the moral guilt of Guinevere. Have you never felt that, when you have lived unworthily? Do you mean to say it makes no difference to the world? Is the sun not brighter and the sound of the wind more stirring when you are good than when you are living poorly? We quicken or deaden everything we see by the life we live and the sins that we commit. For a bad man there is really no summer, just as there is really no heaven. — From "The Unlighted Lustre," by REV. G. H. MORRISON.

Father, help me on my way,  
Day by day!  
Not too far I'd look ahead;  
Brief and plain the path I tread;  
Give me daily strength and bread —  
Thus I'll pray.

Just this day in all I do  
To be true!  
Little loaf takes little leaven —  
Duty for this day, not seven,  
That is all of earth and heaven,  
If we knew!

Ah how needlessly we gaze  
Down the days,  
Troubled for next week, next year,  
Overlooking now and here!  
"Heart, the only sure is near,"  
Wisdom says.

Step by step, and day by day,  
All the way!  
So the pilgrim soul wins through,  
Finds each morn the strength to do  
All God asks of me or you —  
This: obey.

— From "A Wayside Altar," by JAMES BUCKHAM.

The weariness of the mind needs an opposite cure from the weariness of the body. The weariness of the body is cured by slumber; but the weariness of the mind can be cured only by stimulus. The cry to a languid body is, "Sleep on now, and take your rest;" the cry to a languid mind is, "Awake, thou that sleepest, and arise from the dead." To all who labor in spirit, Christ says, "Come unto Me." He prescribes not a sedative, but an irritant; not more sleep, but more waking. To the man of the weary hand He says, "Cast your cares upon Me;" but to the man of the weary heart he cries, "Take My yoke upon you."

Lord, it is wings I need for my weariness — love's wings. That which tires my heart is not its toil, but its inaction. It will never cease to be tired until it can soar — soar to Thee. The burden and heat of my spiritual day is not its work, but its aimlessness. Give me an aim, O Lord! — From "Leaves for Quiet Hours," by REV. GEORGE MATHESON.



## Left-Overs

MYRA GOODWIN PLANTZ.

"YOU do make the tastiest things with left-overs, Miss Sarah," said Mrs. Green, taking a second "help" of the delicious salad.

"I can't afford to buy for soups and puddings and salads, so I've learned to work over bits that are left," replied Miss Sarah, with a pleased smile. "Not that it's such a saving, either. You have to put thought and good stuff into left overs to make 'em good; raisins and eggs in your bread pudding, cream in your salad dressing, and a rich sauce on your old cake, but we don't count that. Folks will allow me more trimming to hide the old places, so made-over dresses often have an air the new ones lacked."

"One takes more comfort out of a dress beginning to go," observed Mrs. Green. "You dare enjoy it since it can't last long anyway. But, dear me, how living costs now! I just laughed at Mrs. Springer for leaving me a mite-box, with my five growing girls clamoring for things."

"And she left me one, too, though I told her I had to sew day and night to pay my taxes and take care of Mary Jane," replied the spinster. "Mrs. Springer won't take a hint. She leaves a mite box, if she walks over your dead body to do it. She told a story of a woman who put in a penny for each blessing. I have blessings enough, but no pennies. You'd be surprised how folks put off paying the dressmaker. Then five pennies mean a loaf of bread when I'm too driven to bake, or a spool of thread. Two cents carries a letter to Slater Susan, and one penny will buy Mary Jane a pencil or a cookie when she takes her dinner to school."

"But I could do without the cookie if the folks across the street were starving for bread," put in the little girl.

"I'm not going to have folks say I starved my dead sister's child," snapped back Miss Sarah. "Mrs. Springer got no encouragement that even a penny would go in her mite-box. She said Mary Jane could have it for its pretty color, and the red does look good on the clock shelf."

"I suppose heathen souls are crying for help even if living is high, but let the rich give," said Mrs. Green, as she arose from her bountiful repast. "I hate to eat and run, but I'm invited to the White wedding tonight. I am going to take real cut glass, so I wouldn't miss it. Let Mary Jane have those pieces left from my new silk. They'll make something pretty for her doll."

"Mary Jane's too big for dolls," spoke up her aunt. "But I'm sure she'd admire to make a silk quilt. She hates patchwork, but I had six quilts ready when I was her age. There are always scraps too small to send home, and Mary Jane can have all in my piece-bag if she will stick to the quilt until it is done."

"I will," answered the little girl, quickly. "If I can have the silk quilt for my very own, I'll sew every minute I can get."

"And not neglect your other chores," reminded the thrifty aunt, who kept Mary Jane busy with dishes and basting

threads when the little girl would have preferred other attractions.

Mary Jane promised, and Miss Sarah welcomed anything that might stimulate her young niece in the gentle art of needlework. Mary Jane was bright at school and worked fairly well for her "keep," but she made every excuse when her aunt wanted her to sew.

Miss Sarah Smith was not as poor as she imagined. Besides the neat cottage with its garden and cow, "tended on the shares," the spinster had something laid by for a rainy day, though her umbrella of thrift was enough for a shower. Miss Sarah was in demand for fine dressmaking, and she kept her prices so high it was considered a mark of distinction to have dresses made by her hand; so it happened that Mrs. Judge Porter was having a silk dress made at the cottage while Mary Jane was working on her silk quilt. As Miss Sarah was as independent as a queen as to the time her work was completed, the first lady in the village saw a good deal of Mary Jane and her quilt. Mrs. Porter was old enough to desire very bright clothing, and was able to make some brilliant contributions to Mary Jane's stock in trade. And the work that child put on the quilt! She gave up everything like a holiday, even the sleighride given by the school, and the "donation" at the parsonage. Aunt Sarah shut her eyes when she saw unswept corners and hurried dusting, for she had expected the fever to abate and the half finished quilt join unfinished aprons and dollies that testified against Mary Jane's gift of continuance. But no; there were so many left overs at hand, and the little girl worked so faithfully when she had a leisure moment, that the quilt was completed in a month, and as a reward of merit Aunt Sarah promised to leave work and take Mary Jane to the afternoon thank-offering meeting and to stay for the missionary tea, which was her wildest dream of social dissipation. Every evening, from the finishing of the first bright block, Mary Jane had taken the patchwork to her room and pinned her growing silken banner against her white muslin curtain. It was the barest, plainest room a girl could possibly have. There was a darkened "spare room" with a bright red carpet and wall paper like a flower-garden in midsummer, but not a bit of color to relieve the cold bareness of Mary Jane's room.

Miss Sarah was touched at her niece's devotion to the beautiful quilt as it grew beneath the child's hands. "I declare, she shall use it, and not put it away, as I have my best things all my life," the spinster confided to Martha, the sewing girl.

Mary Jane took the last stitch in her beautiful quilt when Mrs. Judge Porter happened to be in. When the lovely variegated cover of silk was held up for admiration, Mrs. Porter said: "I will pay you five dollars for that quilt, Mary Jane, before it is made up."

Mary Jane fairly danced in her glee. "Oh, thank you! I was making it to sell, and I've prayed and prayed for some one to want it."

"Why, child, I meant to let you keep it to make your room look pretty," said Miss Sarah, in surprise. "But you've worn my dark, left-over dresses so long you can take the money and buy you a pretty blue or red dress, and I'll make it in the very latest fashion."

"O auntie, I'm used to the girls smiling over my old-looking clothes, so I hardly feel it. I want the money for something that lasts longer than clothes. Oh, please say the money can be my very own!" And here Mary Jane broke down and sobbed as if her heart would break.

"If you want to send it to your worthless father" — began Aunt Sarah in her severest tones.

"No, auntie, I wanted it for — for my — my Heavenly Father!" sobbed the child. "I meant it for my mite box, so I could have something of my very own for the heathen. I can go to school, but Mrs. Springer says a lot of little orphan girls are going to have a school of their own built out of little red mite boxes, and I thought I'd have some bricks in that school; then I could pray every day for a little girl I was going to play was my little sister in China, if I could sell my silk quilt. O auntie, I won't leave my things around, and I'll dust the lower part of the chairs, rockers and all, if you will only let me put the nicest thing I ever had into my mite-box."

"Well, yes, child, seeing you've so set your heart on it, and the pieces were only left-overs any way, and you've learned so much about taking pains with sewing," replied the spinster, turning away to wipe her glasses, for Mary Jane's tears had touched her more than she cared to show.

Mrs. Porter had taken up the little red box, and was reading through misty eyes:

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?"

She knew Mary Jane was far better off than the heathen children for whom she was pleading, but, after all, the child had little of brightness in her life, and she was willing, indeed anxious, to share her "lamp of life." What excuse had she, the rich judge's wife, to offer for an empty mite-box? The lady found no excuse on the little red box, so she turned to Mary Jane, who was drying her tears on her clean white apron and smiling gratefully at her aunt, and said: "There is so much work on that quilt, Mary Jane, I'd feel better to pay its worth — ten dollars. I happen to have a ten-dollar gold piece with me, and you can put it in now."

Mary Jane's face was radiant as she crowded the gold piece into the empty box.

"I'll spare fifty cents to make it jingle tomorrow when you take it up with your verse of Scripture, as Mrs. Springer wants folks to do," said Aunt Sarah, fired with sudden missionary zeal.

"I have a quarter that can go and be a brick," said Martha, who had dropped her sewing to look and listen.

"They'll be surprised when they open the box," laughed Mrs. Porter, very happy herself. "I can't go to the meeting tomorrow, but if you'll stop and get my

mite-box, I'll not be outdone by you, Mary Jane."

Appleton, Wis.

### UPON THE SHEPHERDS' HILL

Beside her weary mother the lamb began to bleat:

"Mother, mother, hearken to those voices strange and sweet!"

The old ewe slumbered soundly; the winds and clouds were fleet.

"O mother, look and tell me what forms are those in flight

Across the frosty mountains — those floating eyes alight!"

("Hush! you are dreaming; the mists are thick tonight.")

"But, mother, mother, listen, they are whispering again

That Christ, a Lord and Saviour, is born this night to men

In David's holy city beyond the pasture glen.

"And see, like drifting fleeces upon the night they wing!"

("Wake me not, little one; I cannot see the thing.")

"O, hearken, hearken, mother, a Gloria they sing!

"Awake, the skies are clearing, the stars are peeping down,

Awake, and follow, mother; for through the shadows brown

The shepherds bear me off on the path to Bethlehem Town."

— Thomas Walsh.

### Her Christmas Schemes

AUNT EMMA laid down the letter she had been reading aloud from her sister in a Western mining town, went over to her desk, took out a small blank book, and made an entry.

Lillian looked on. "Well, now what are you doing?" she asked wonderingly. Aunt Emma was so systematic and so full of odd schemes!

"Way, I am just noting it down before I forget it, that Thirza wishes she had a silk shirt-waist of some sort to go with her black skirts this winter for best, and that Roland is getting so interested in books about battles and historical stories of all sorts."

Lillian looked more puzzled than ever.

Aunt Emma laughed. "It's my Christmas book, dearie," she explained. "You see it began in this way: I thought I'd send little Alice Berry some of Louisa Alcott's books, sending one each Christmas, and I forgot which I had sent, and gave her 'Under the Lilacs' two years in succession. The poor child was so disappointed I and her mother never told me until long afterward, when it was too late to exchange it; so I asked Mrs. Berry to write me just which books Alice had, and I wrote it down in a memorandum-book. It occurred to me that it would be very handy to know all the presents I had given each year; so I made a complete list, and have done that for four or five years. It is so convenient! I should have sent Helen a raffia basket exactly like one I had given her before but for that book. And now I don't confine it to what I have already given, but during the year I write down any suggestions for appropriate presents, and I make a note of the color schemes of the girls' bedrooms, too."

"Oh, do tell me what Helen's is!" begged Lillian, eagerly.

Aunt Emma turned the pages of her book until she reached the G's; it was Helen Garry, another of her nieces.

"It's blue and white," she reported.

"Oh, my! thank you. I'm so glad you have it! I have been wanting to find out, and I had planned to make Helen a cushion cover. I decided to make it yellow, but now I'll make it blue instead. Have you — I wonder — do you ever give away any of your suggestions? I have been trying to think what to get for Agnes."

Aunt Emma obligingly turned to Agnes' page. "Any little traveling convenience," she answered. "Agnes takes so many little trips, and she told me last month she hadn't any of those little home made contrivances that are so handy. She hasn't time to make them, and no one gives them to her."

"The very thing!" cried Lillian. "I know how to make such a variety of them. I made a whole outfit for Jen when she went West — shoe bags, a cylindrical rubbers bag that buttons up, a bag to put all her combs and things in when she goes into the dressing-room of a sleeper, a stick-pin case, a hairpin case made the same way with net to put the pins in, all made with linen with dark brown feather stitching, and a wash-cloth bag of oil silk. You can buy such pretty celluloid things, too — soap boxes, tooth-brush holders, and such. Do you mind if I help myself to some of those ideas?"

"No, indeed," replied Aunt Emma. "I am going to give her a bedroom clock anyway. She has long wanted a little gold one."

"I have a Christmas box, too," pursued Aunt Emma, smilingly. Lillian followed her upstairs into the bedroom, and the older woman brought a large suit box out of the closet.

There were in the box all the left-over materials from the year before — ribbons; cloths of different kinds; silks; worsted; lace; braids; patterns; cords; photograph-mounts; fresh, unsoiled candy boxes to hold her delicious home-made candy; cambric and bright pictures that had accumulated during the year, for the babies' scrap books; white tissue wrapping paper; baskets; holly-figured crepe paper, etc. — a box in itself full of suggestions.

Lillian drew a long breath of relief.

"I am going to begin right away to have a Christmas book and a Christmas box," said she. — GRACE WILLIS, in *Christian Endeavor World*.

### CHRISTMAS HINTS

HELEN M. RICHARDSON.

I HAVE a friend who works all the year round for Christmas. I do not mean to infer that she does nothing else, for she is a very busy woman and a most excellent housekeeper. But all through the year she keeps Christmas in mind; and whenever she sees any bit of fancy-work which can be made to pay in as a novelty for Christmas, she makes a note of it, and gets directions for making it, if possible; if not, she studies them out in some way, and when Christmas comes round she is always prepared with all sorts of useful and fancy articles which are the delight and admiration of all who are fortunate enough to receive them.

Such pieces of handiwork are always so much more appreciated than the conventional holiday gifts which the store windows display in such profusion, and which somehow lose their charm after one has seen them duplicated in nearly every store after their own purchase has been made.

Some of the articles which figured most conspicuously among my friend's collection when I was allowed the privilege of looking them over, I will attempt to de-

scribe. No table at a fair was ever more bewitchingly attractive than the drawer in which these dainty creations had been arranged for my inspection.

The first thing upon which my eyes rested was a contrivance for keeping eyeglasses well polished. Two circular pieces of chamois skin about three and a half inches across were button hole stitched with lavender colored embroidery silk, the outside circle being made still more elaborate by a row of feather stitching inside the button-holed edge. Two small slits were cut at the top of both circles through which was run a narrow lavender ribbon tied in a bow-knot; this held the pieces together. This couplet was printed in black ink within the outer circle:

"The world to you will never look quite right  
Unless you keep your spectacles bright."

This pretty and useful gift was enclosed in a piece of green crepe paper, quite elaborately tied with cherry colored ribbon about an inch and a half wide in such a way as to make the top and bottom edges of the paper form a ruffle. The whole was in a box with a holly card attached.

By the side of this was a cute little contrivance for holding court plaster. The outside cover was made of thick white paper seven inches long and a little over two-and-a-half inches wide. This was daintily decorated around the edge with green and gilt, and these words were printed in an irregular manner down the length of it: "I'll stick to you when others cut you." The top was cut to represent a clover leaf, or, I should say, half of one, the fourth leaf being added when a piece of paper cut a little narrower and having several sheets of court-plaster sewed neatly to it, was slipped into the case. The leaves were painted green, and the whole made an ideal four-leaved clover when all was complete.

Next came a unique but very artistic twine ball bag. This was made of coarse brown linen and was about ten inches long and six wide. The top was scalloped, and outlined with paint in dark brown. About three inches down was a drawing string of red ribbon. The outside was decorated with the painted figure of a woman with a basket on her arm, standing back to. The dress combined the national colors, while the basket was of a dark shade of brown. The bag contained a ball of twine, and a small hole in the centre of the basket was button-holed round to let out the end of the twine. Within the scalloped edge at the top of the bag was this verse printed, three words, one above another, in each scallop:

"This old woman is a friend indeed,  
She can supply all the string you need."

There was a dainty little apron made out of a very large handkerchief by turning it cornerwise. Across one corner there was a band of insertion through which a pretty blue ribbon was run; this corner formed a bib. The apron was trimmed all around with inch-wide lace.

Some pretty little pansy sachets were made of double faced satin ribbon about two inches wide. These were of several different colors. One particularly delicate was of a brownish yellow prettily etched to represent a pansy. These had little scented cushions by which to pin them on.

The next article noticed was a bag for soiled handkerchiefs, made out of a towel by sewing up the bottom and sides and running a hoop around the top far enough down to allow several inches of the hem-stitched ends to hang over. A ribbon string was attached by which to hang it up.

Something quite new to me was a hat pin



holder made out of a large wire tea-strainer. The wire was painted in bright colors; a piece of pink satin was drawn tightly across the open part of the strainer, and around the whole was a pink satin ruffle, and pink ribbon strings to hang it up by. The hat-pins were stuck in between the wires and through to the piece of satin, which held them firm.

There were several shirt waist sets embroidered in colors on huckabuck; a band for the collar, one for front of the waist, and two for the cuffs. These made a very pretty decoration for white waists and were in washable colors.

Waltham, Mass.

## BOYS AND GIRLS

### SIGNS OF CHRISTMAS

When ma begins to tiptoe round,  
'N we begin to hear  
A certain bushy, whisp'rin' sound  
About this time of year,  
We know that she'n Santy Claus  
Are fixin' things to do,  
'N so we never peek, because  
They never want us to.

When Sister Mary goes about  
A hintin' that she wishes  
She had a teapot with a spout  
To match her set of dishes,  
We know it's time for us to write  
Our letters 'n to set 'em  
Besides the hearth where, in the night,  
Ole Santy Claus'll get 'em.

When all the seats in Sunday-school  
Are filled 'ith girls 'n boys,  
'N no one ever breaks a rule  
'R makes a bit of noise,  
We know it can't be very long  
Till Santy will appear  
'N pass his presents to the throng  
That comes but once a year.

When Aunt Melindy comes 'n brings  
The children 'n the bird,  
'N she 'n ma make popcorn strings,  
We never say a word;  
But anybody ought to see  
That she has come to stay  
Till time to have the Chris'mas tree,  
Which can't be far away.

— Willis B. Hawkins.

### THE GIRL WITH THE RED SCARF

WHEN Frank and I heard that a new family was coming to live next door, we hoped that there would be some boys in it — one boy, at least. Boys were scarce in Springdale. There wasn't a single boy nearer to us than half a mile, and that was too far away for much use when it came to games. We lived in a pretty good place for fun, too, for there was a glorious pond just below our house and a splendid coasting hill above; we had jolly barns, too, and a big fir grove behind them, just the thing for Indian ambushes. But all these splendid natural advantages were pretty much wasted because we didn't have anybody else to play with.

But to our disgust the Harries had just one girl!

Frank and I didn't like her from the start. She wasn't even a jolly-looking girl, who might have been some use in games, even if not so good as a boy. She was small and thin and homely, with a freckled face and a kind of scared, timid look. Her name was Nan.

The first Monday after they came Nan went to school. She started just after we did and followed behind us all the way

down the road. Her clothes were real shabby and skimpy, for the Harries were poor, but it was her red scarf that took our eyes. It was knitted out of bright scarlet homespun yarn and seemed yards long. It was wound over her head and round and round her neck, and then it hung in two long red ends nearly to her feet — the funniest looking thing you ever saw.

Nobody at school, not even the other girls, seemed to take much to Nan. She was quiet and shy and never would join in when the others played games, but I guess nobody asked her to, particular. She would stand about by herself in the corners of the playground with that big red scarf on. Everybody made fun of it. She was always called "The girl with the red scarf," but some of them put it the other way, "The red scarf with the girl," because there really seemed more scarf than girl. I guess Nan didn't like the fun that was made of her scarf, but she never said anything.

It made Frank and me cross because the other fellows teased us about her, seeing that she was the only girl who went to school from our road. We wouldn't talk to her or walk with her going home from school for fear the others would laugh. So Nan just always stumped along behind us, with the ends of that ridiculous scarf flying in the air and her face all pinched and blue with cold.

She used to come out and sit on the fence between our yards and watch us playing, looking as if she'd like to join in. We might have asked her once in a while, out of pity, if she'd ever left off that red scarf; but folks knew her a mile off by it, and so we never did it. And Nan never spoke, only just sat there and watched us.

When the pond froze over we had some jolly skating. Nan had no skates, of course — she never had anything the other boys and girls had — and she seemed scared to go to the pond alone, but whenever Frank and I went, ten minutes later Nan would arrive, too, and take to sliding about by herself on the glare ice, with the red scarf on as usual. The other fellows, going up and down the road, saw us, and knew Nan by that scarf. Then they would torment us next day in school about skating with Nan until we were ready to fight. It was really maddening to be asked if red was our favorite color and why we didn't tie her to us by the loose ends for fear she'd get lost, and a lot of silly jokes like that.

One afternoon between Christmas and New Year's I went to the pond alone. Frank was away somewhere. Nan soon arrived also and began sliding. I didn't even speak to her, and pretty soon I started for the lower end of the pond. We didn't often go there, for the ice was never good and was apt to be thin. A little curve in the bank, hung over with trees, soon hid me from sight of Nan and I knew she wouldn't follow me down there. So I skated clean across the pond and back as far as the middle, and then — crack — split — gasp — I was down in water as black as ink and as cold as ice!

I rose to the surface quickly, and as I could swim a little I managed to keep afloat. For a moment I was too surprised and scared to understand what

had happened, but I made a grab at the edge of the ice, thinking to drag myself out. No use; it was too thin and broke off; I tried again and again, and failed, giving a yell for help between each attempt, although I didn't think there was anybody, even Nan, near enough to hear me. In a few minutes I was in a bad condition, growing numb with cold and getting heavy and useless.

Just then Nan came flying around the bend of the bank. She gave a scream when she saw me.

"Run, Nan, for help," I called — pretty feebly, too; and even as I spoke I knew I could never keep up till help came.

Nan didn't run; she didn't even utter a sound after that first scream. Instead she dropped on her hands and knees and began crawling toward me.

"Don't come any nearer," I said. "It'll break. O Nan, why don't you go and bring somebody?"

Still Nan didn't speak; she had a genius for holding her tongue, that girl, if ever anybody had. But she stopped crawling, untied that red scarf, and flung one end of it to me. I can tell you I grabbed it good and hard.

Of course Nan couldn't pull me out, but she crawled back and kept that red scarf tight while I smashed through the thin ice. Pretty soon I got to where it would hold me and in another minute I had dragged myself out. Then Nan spoke.

"Run," she said.

"Nan, you have saved my life," I chattered. "Nan, you are a brick."

"Run," said Nan.

I took hold of her hand and we ran up the pond with the wet red scarf dragging behind us. I didn't feel much like making fun of it, either.

I was laid up in bed for a week with a bad cold, and when I was able to get around again I found that Nan and Frank were sworn chums and that everybody in school looked on her as a regular heroine. Nobody ever made fun of that red scarf again, although it was really funnier looking than ever, for the girls in school had begged nearly all the fringe off it to put in their scrapbooks as a souvenir of Nan's plucky deed.

Nan was one of us after that, and there never was such a jolly girl in the world as she turned out to be when she got acquainted all around and got over her shyness. Mother gave her a pair of skates as a small token of gratitude for her having saved my life, and there was no more sliding around by herself for Nan. She is better than any boy we ever knew when it comes to games, and it is magnificent to have a real girl for a captive princess or a paleface maiden carried off by the Mingoes.

As for the old red scarf, Nan continued to wear it for two more winters, and it always rejoiced my heart to see the gleam of it coming across the yard or through the trees by the pond, because it meant fun. I believe we were really sorry when Nan gave up wearing it because her aunt gave her a fur collar. But the other Sunday I found a little scrap of it in mother's Bible. Mothers are queer that way, you know. — L. M. MONTGOMERY, in *Sunday School Advocate*.

## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## Fourth Quarter Lesson XIII

SUNDAY, DECEMBER 24, 1905.

ISAIAH 9:1-7.

## THE CHARACTER OF THE MESSIAH

## I Preliminary

1. **GOLDEN TEXT:** *Thou shalt call his name Jesus for he shall save his people from their sins.* — Matt. 1:21.

2. **DATE:** During the reign of Ahaz, B. C. 735-726.

3. **PLACE:** Jerusalem.

4. **HOME READINGS:** Monday — Isa. 9:1-7. Tuesday — Isa. 11:1-10. Wednesday — Isa. 42:1-8. Thursday — Isa. 61:1-8. Friday — Psa. 72:1-17. Isa. 60:1-6. Saturday — Sunday — John 8:12-16.

## II Introductory

The prophet was speaking in troublous times, and in the midst of an incorrigible people ripe for judgment. Still he had grounds for hope — for the dawn of a brighter day. Sent with a message to the corrupt Ahaz, he had announced as a "sign" to that guilty king: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel" (7:14). The "sign" was indeed mysterious, and it is surprising to find a Messianic prophecy of so much significance in such a historical setting. It is strange, too, to find in the earlier Scriptures such an unmistakable hint of God coming in human form. "The incarnation of Deity," says Delitzsch, was "unquestionably a secret that was not clearly unveiled in the Old Testament, but the veil was not so thick but that some rays could pass through. Such a ray, directed by the Spirit of prophecy into the mind of the prophet was the prediction of Immanuel." Farther on in His prophecy Isaiah has another vision of the Coming One — that which our lesson contains. Through the veil of darkness which overshadowed the land — the spiritual darkness and political blackness that characterized the reign of Ahaz — a glimmer of light appeared. "In distant and darkened Galilee he saw a golden dawn. He saw the joy of the people; armor and weapons laid aside; peace succeeding war; the light expanding and becoming more intense. He clearly sees the coming Messiah" (Barnes). He sees the Child already born; the Son already given; born "unto us," given "unto us," as the Consolation of Judah, the Deliverer, the King; and the government already resting upon His shoulder. The prophet announces the titles ascribed to Him — "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace" — a blazing galaxy, descriptive of His nature and dignity, such as no other inspired writer has brought together. "There is not one of these names," says Delitzsch, "under which worship and homage has not been paid to Him. But we never find them crowded together anywhere else as we do in Isaiah; and in this respect, also, our prophet proves himself the greatest of Old Testament evangelists." His kingdom was not to wane; its "government and peace"

should know no end. The throne of "David's greater Son" was to be established in equity and righteousness; and none should hinder, for the zeal of the Omnipotent would perform it.

## III Expository

1. Nevertheless the dimness shall not be such, etc. — Probably no verse in the Old Testament has been so happily changed by the revisers as this. In the Revision it reads: "But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious by the way of the sea beyond Jordan, Galilee of the nations." The land of Zebulun and the land of Naphtali were lower and upper Galilee. As this region lay in the track of the Assyrians in their descent upon Palestine, those dwelling there, of course, had suffered "anguish," and had been brought into "contempt" and "affliction." But the time was coming, and the prophet saw it as already come, when the gloom and darkness of this desolated region would be lifted, and Galilee should be "glorious." By the way of the sea — the Sea of Galilee. Beyond Jordan — on the east of that river, from the Jewish standpoint; on the west from the Assyrian point of view; and their overthrow and repulsion are primarily referred to here.

Here is the beginning of the prophecy of the redemption to be wrought by the Messiah who, seven centuries later, uttered here some of His noblest teachings and worked some of His most glorious miracles of love. The past tenses, says Cheyne, are equivalent to prophetic futures. The prophet, in his vision, sees what was their future as already accomplished (Peloubet).

2. The people that walked in darkness — referring to the calamities and tribulations which befell Judah in the days of Ahaz, the idolatrous land being successively assailed and overrun by the king of Israel, the king of Damascus, and the king of Assyria; also, anticipatively, to the intense moral darkness which characterized the world just prior to the Advent. Hath seen — that is, shall see. A great light. — "He was the true Light, which, coming into the world, lighteth every man." They that dwell in the land of the shadow of death. — No matter how extreme, how deadly, the darkness, the Light of the world would penetrate it. For the primary application of these words to the days of Ahaz, see Isaiah 7:7-16.

3. Thou hast multiplied the nation. — In his vision the prophet saw the Jewish nation no longer a mere handful, but numbered by millions. And not increased their joy. — In R. V. the words read exactly the opposite: "Thou hast increased their joy." They joy before thee — a religious, praiseful joy. According to the joy in harvest — such joy as was evinced at the Feast of Tabernacles, for example. As men rejoice when they divide the spoil — the battle fought, the victory won. These metaphors teach that Israel, then reduced to a mere remnant, should be greatly enlarged, her mourning changed to joy, her enemies conquered — all through the power of the Coming One.

4. For thou hast broken — wilt break. This shows why they would "joy." Yoke . . . staff . . . rod. — The Jews were successively delivered from the galling yoke of the Assyrians, Chaldeans, Persians and Macedonians. But these deliverances were only a shadow of their promised redemption from the yoke of Satan. As in the day of Midian — "a total rout, by a small body of selected men, by unusual means, through God's help, as when Gideon (Judges

7:1-23) with 300 men, armed with lamps, pitchers and trumpets, completely overthrew the immense host of the Midianites" (Peloubet).

5. For every battle of the warrior, etc. — The R. V. gives a new translation: "For all the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." The true sense of this passage is finely brought out by Dr. Cowles: "All that belongs to war, the armor and the weapons of the soldier, and the garments drenched in the blood of the slain, shall be swept away with fire. War itself shall die. The Messiah abolishes all war, but not until His foes are either swept away by His judgment, or melted into penitence and won over to submission by His love."

6. Unto us a child is born. — So the angels declared to the shepherds, "Unto you is born this day," etc. This Child was born for no selfish purpose, but for us, for our benefit, enlightenment, redemption. The Eternal Word incarnated Himself for us, not taking upon Himself the nature of angels, though there were angels that had fallen, but assuming a human form ("the seed of Abraham"), that He might redeem and save the sinful race of man. He entered the race as a child. A son is given. — "God so loved the world that He gave His only begotten Son." The government shall be upon his shoulder. — On the shoulder of this Child was to rest the weight of royal and universal dominion. The kingship of Christ was repeatedly predicted in the New Testament. This prophecy, of course, had an earlier fulfillment in some historical character — Hezekiah probably. His name shall be called Wonderful. — In Hebrew usage the name signified the nature of the being. The Child was to be "wonderful," not simply bear the title; "a phenomenon," says Delitzsch, "lying altogether beyond human conception or natural occurrence; not only is this or that wonderful in Him, but He himself is throughout a wonder." Counsellor. — Being the Word of God and the Wisdom of God, He is the infallible Exponent of all truth, needing no counselors for Himself, but able to counsel unerringly those who need counsel. The title "Counsellor" stands by itself — not "Wonderful Counsellor," but "the Wonderful," "the Counsellor." Mighty God — "mighty" to destroy His enemies, "mighty" to save His people; though born a child, yet "very God," and able to exercise the almightiness of God through human faculties. "In Him dwelleth all the fullness of the Godhead bodily." Everlasting Father. — Just as the human race derives its existence from Adam, so the church derives its spiritual life from this "second Adam, the Lord from heaven." In this sense, then, may Christ be called "the everlasting Father," because He is the author of eternal life to them that obey Him, because spiritual and eternal life is

## Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alternative and tonic

## Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.



derived from Him alone. But there is also another sense: "Believest thou not that I am in the Father and the Father in Me?" "He that hath seen Me, hath seen the Father." Prince of peace. — So the angels announced at His advent.

7. Of the increase of his government and peace . . . no end. — "Ever-extending dominion and endless peace will be brought in by the sublime and lofty King's Son. He is a *semper Augustus*, i. e., a perpetual increaser of His kingdom, not by war, however, but by the spiritual weapons of peace" (Delitzsch). Upon the throne of David. — David's throne at this time was occupied by the unworthy Ahaz, but that throne was to be exalted and strengthened under a successor of Ahaz, and become the mightiest of all under the rule of the Son of David, the Messiah. David ruled over God's people; David's Son rules over God's people, but in a wider and more glorious sense. To order it (R. V., "to establish it") — "to give it a firm and settled constitution" (Cook). To establish it with judgment and with justice (R. V., "to uphold it with judgment and with righteousness"). — These would be the pillars of its strength, the foundations on which it should be established; a marked contrast this to the kingdoms of this earth. The zeal of the Lord of hosts will perform this. — All difficulties, however great, shall yield to this omnipotent purpose; all barriers, however insuperable, shall be burned away by the fervor of Jehovah of hosts. Delitzsch translates "zeal" as "jealousy," literally "glowing fire."

#### IV Illustrative

The surgeon's knife cuts, that there may be healing; the plowshare tears the sod, that there may be a harvest; the rain clouds conceal the sun for a season, that his rays may bring life and not death to the plants. So, put on the whole armor of God, and let strife rage, that peace may prevail at last. For years our forefathers sought peace by petitions to the mother country; for half a century the North and South sought peace by compromise, but at last each discovered that the only path to the promised land of peace lay through the valley of the shadow of death. A corrupt city is quiet, but there is no abiding peace for it until it has been shaken to its foundations by the conquering assaults of reformers. We all deprecate the labor conflicts that threaten our prosperity, yet it may be that permanent industrial justice and content can come only by such battling. Nothing is settled until it is settled right, and that often must be by warfare. The peace of Christ can come only as we are able and willing to smite sin in our hearts, our homes, our nation, and in the world. We must dethrone evil, crush sin, sweep away corruption, and fling over the battlements of the soul every assaulting temptation. By mastery, in a conflict often long and fierce, must peace be sought (Monday Club Sermons).

#### MONEY IN POULTRY AND EGGS

I am making money so easily that I want all the readers of ZION'S HERALD to know about my experience, and make money too. I sent to Mills' Poultry Farm, Rose Hill, N. Y., and he sent me full directions how to make money in the poultry and egg business, and helped me to get started. He makes everything so plain and easy that any one can start without trouble. I made \$600 the first year at home, and had all the fresh eggs and poultry I wanted. The business gets larger every year, and I expect to clear \$800 in 1906. Now is the time to start, as eggs will be 40 cents a dozen soon. Any one can make money just as I did by writing: Mills' Poultry Farm, Box 223, Rose Hill, N. Y.

## THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove what SWAMP-ROOT, the Great Kidney Remedy, will Do for YOU, Every Reader of ZION'S HERALD may Have a Sample Bottle Sent Free by Mail

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease; therefore, when through neglect or other causes kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention, but your kidneys most, because they do most and need attention first.

If you are sick, or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince any one.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

51 COTTAGE ST., MELROSE, MASS.

DEAR SIR:

Jan. 11, 1904.

Ever since I was in the army I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed; my strength and power were fast leaving me. I saw an advertisement of Swamp-Root, and wrote, asking for advice. I began the use of the medicine, and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use, and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water today, and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. Thanking you for my complete recovery, and recommending Swamp-Root to all sufferers, I am

Very truly yours,

L. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water

**SPECIAL NOTICE** — In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in ZION'S HERALD. The genuineness of this offer is guaranteed.

#### OF INTEREST

Small benefits are in reality great blessings. It has been well said that the worshipping spirit "sees God everywhere, and adores the Almighty in the gift of a slice of bread as if it were a golden crown." The little gift partakes of the greatness of the Divine Giver. In the details as well as the broad programs of life divinity is manifested, just as the sun is mirrored as perfectly in a dew-drop as in the ocean. The philosopher Leibnitz found the whole universe in a monad. So the pious believer finds God in each moment of time or of energy. That is Christian monadology, that is eucharistic theism.

Rev. John Potts, D. D., general secretary of the Educational Society of the Methodist Church of Canada, a man of eminent ability and with unquestioned character for candor in statement, recently declared that the Methodist Church throughout the world has more money invested in education than any other denomination. The *Wesleyan*, commenting on the fact, well says: "And

frequently night and day, smarting or irritation in passing, brick dust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-



four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take, and is for sale the world over at druggists in bottles of two sizes and two prices — fifty cents and one dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

yet some people have the impression that Methodists do not believe in education. Methodism was born in a college, gave an impetus to education by laying the foundations of cheap literature for the common people, and believes in higher education, which means education for all."

The Nordenskjöld expedition, which has been exploring the Andes, while received in a friendly fashion by several tribes, was unable to come into communication with one tribe through whose territory it marched. The explorers were continually watched by the people, who, while abstaining from molesting the strangers, would not have any dealings with them. The attitude taken by many people toward the church approximates the position of those tribesmen. The people referred to do not want actively to molest or obstruct the church in its progress through the world, but they ask that the church let them alone, and not seek to come into close relations with them. This is just what the church cannot consent to do, for it has a divine mission even to the unwilling and the religiously retiring and reticent.



## EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

WE have had somewhat generous response to the call for reports from district organizations and conventions, but local Leagues have not sent in such reports. The local work is of vastly more importance than is the convention. Report your local work. Some have new plans and make them succeed. This page is open to brief reports of every phase of effort in the chapters. What is your greatest success in social effort, in winning strangers, in teaching Bible, mission and other study classes, in caring for the spiritual interests of the young people? Tell others about it. A very much delayed account of an entertainment of unusual merit given by the chapter at Park Avenue, Somerville, is used this week, with the regret that some mishap caused its delay.

An instructive, scholarly and interesting joint debate was enjoyed at the Park Avenue Church, Somerville, of which Rev. James F. Allen is pastor. Arrangements were made by the League. More than 700 were present. The disputants were four of Somerville's prominent citizens. The question was: "Resolved, That the young women of our country are making as good use of their opportunities as the young men are of theirs." Mr. Sam Walter Foss, public librarian and well-known poet, and Representative Robert Luce discussed the question for the affirmative, and Attorneys Howard D. Moore and Edwin D. Sibley for the negative. Senator John Woods presided. The jury consisted of Somerville's best women and men, in "equal representation." Mr. Geo. E. Whitaker was one of these elect. The verdict was returned for the affirmative, the jury standing 8 to 4. The evening was a great success. This church has a live, strong, active company of Epworthians.

## The Young Man We Forgot

He was not especially attractive—at least, when we first became acquainted with him. We never dreamed that he had any remarkable talent, or that he ever would be of any great service to us or to the world. He appeared so diffident and bashful, and, in fact, seemed to take so little interest in the things that interested us, that we judged our meetings and our young people bored him, and we allowed him to drift into the back seats, and finally to drift out altogether. And then we forgot all about him. We probably would never remember that we had met him had it not been for some honor or some crime.

Then we commenced to wonder why we took so little notice of him or allowed him to get so far away from us. I suppose the facts are, he was timid, and we were busy; he was awkward, and we lacked tact, in our attempted sociability; he did not exactly know what he wanted, and we did not want him enough to put ourselves out to help and save him; he wanted friends, but was too proud to say so, and we were so absorbed in our intimate friends that we thought there was no room for the enlargement of our circle of acquaintance. We never intended to grieve or slight him, neglect or drive him away. We simply forgot him. It was not a cold heart, but a poor memory. It was not intentional bad manners, but we were overcareful of the proprieties. He does not blame us, but we ought to blame ourselves. It is an old story and an old crime.

Many Christian young people are too selfish, too absorbed in their own intimate friends, too light-headed and too forgetful. We think of the young people who do not need us and forget the young men we ought to help. We need better eyes, better ears, and much better memories. Think of the stranger first, your friends next, and yourself last. Do not ask, "Who will help me?" but, "Whom can I

help?" Count that meeting a failure when you did not forget yourself long enough to be on the lookout for an opportunity to help some one else. We wonder why our chapter does not grow and why we keep in the same old ruts and why we have the same leaders and the same participants year after year. It is just a clear case of loss of memory. We forget God and we forget our brother; we forget the stranger and we forget the sinner. We remember ourselves and our pleasure, but we do not awake to the grandest opportunity simply because our minds are occupied with trifles. Some one else and some other church may think of that young man, but we have lost our opportunity, and our neglect and our forgetfulness are our crime. That young man has gone from our influence forever, but, thank God! another will come this way. How will you treat him?

G. ORGE S. BUTTERS.

Newton, Mass.

## PRAYER-MEETING TOPIC

## A Christmas Gift to the Christ

Sunday, December 24

REV. MATTHIAS S. KAUFMAN, D. D.

## DAILY BIBLE READINGS.

Dec. 18. Notable presents. 1 Kings 9:10-16; 2 Kings 8:9; Dan. 5:29.  
Dec. 19. God's gift in Christ. Rom. 5:12-21.  
Dec. 20. Offering life to Jesus. Acts 20:17-25.  
Dec. 21. Bring Christ your best. John 12:1-8.  
Dec. 22. Giving for a blessing. Mal. 3:8-12.  
Dec. 23. Jesus worthy of all. Rev. 4:11; 5:9-14.  
Dec. 24. Topic—A Christmas Gift to the Christ. Matt. 2:11; 2 Cor. 8:5; 1 Chron. 29:5.

## Back to Bethlehem

The following frank, searching, powerful, beautiful lines by the great Charles Kingsley, not only take us back in thought to Bethlehem, but they bring the Bethlehem atmosphere forward to us, and allow us to breathe again its wholesome fragrance and hear once more its divine music:

"O blessed day, which giv'st the eternal life  
To self, and sense, and all the brute within,  
Oh, come to us amid this war of life!  
To hall and hovel, come! to all who toll  
In senate, shop, or study! And to those  
Ill-warned, and sorely tempted—  
Come to them, blest and blessing, Christmas  
Day!  
Tell them once more the tale of Bethlehem,  
The kneeling shepherds, and the Babe Divine,  
And keep them men, indeed, fair Christmas  
Day!"

No day in all the year does quite so much to keep human beings from sinking back into mere animals as does the glorious Christmas Day, with its cheer, its fine spirit, its good-will, its kindness, and its unselfish efforts to make others happy.

## Love's Joy

Such is the deepest enjoyment of this charming time. It is the joy that springs from love—the richest of all the heart's best possessions. And the truest element in love is its power to give itself, to pour itself into other lives.

Love came down at Christmas,  
Love all lovely, all divine;  
Love shall be our token,  
Love be yours, and love be mine;  
Love to God and all men,  
Love the universal sign.

—Christina G. Rossetti.

## The Magi

Bede tells us their names and describes them thus: Melchior was an old man, with long white hair and a sweeping beard, who gave the gold as to a king. Gaspar was a beardless youth with a ruddy face, who presented frankincense as a gift worthy of God. Balthasar was a swarthy, strong-bearded man, and gave myrrh for the burial. But note, they were all wise men, and they all gave some token of love to the Babe of Bethlehem, in whom they saw a wonderful personage, even a powerful monarch. They made great effort to bring their

gifts to Christ, and we should make any reasonable sacrifice in order to give Him all that He so richly deserves at our hands.

## The Supreme Gift-Exchange

First, Christ gives Himself to us before we can give ourselves to Him.

"Though Christ a thousand times  
In Bethlehem be born,  
If He's not born in thee,  
Thy soul is still forlorn."

When He is born in us, and we have experienced the real new birth, then may we so give ourselves to Him that He will be delighted with the gift. He gives Himself to us; we give our lives to Him. He is pleased. And this fact—that we are pleasing Him—should be our deepest Christmas joy.

## Love's Return

Who has not found it "more blessed to give than to receive?" Having given self to Christ in a whole-hearted way, it ought not to be difficult to give time, toil, money, thought, affection, to Him and His cause.

"The star that shone at Bethlehem  
Shine, still and shall not cease,  
And we listen still to the tidings  
Of glory and of peace."

Norwich, Conn.

## Ten Things Never to be Regretted

Living a pure life.  
Hearing before judging.  
Thinking before speaking.  
Harboring clean thoughts.  
Standing by your principles.  
Being generous to an enemy.  
Stopping your ears to gossip.  
Bridling a slanderous tongue.  
Being square in business dealings.  
Putting the best constructions on the acts of others. — Exchange.

—A young boy was sitting on the bank of a river in Germany a good many years ago reading a blood-and-thunder novel. Soon he found himself getting all stirred up from the bottom of his nature by it. He closed the book and said: "This won't do; I am injuring myself; I cannot study so well after reading this; here goes"—and he threw the book into the river. It was Fichte, one of the greatest philosophers Germany has ever produced. — *Teunis S. Hamlin, D. D.*

## A Brain Worker

## Must Have the Kind of Food that Nourishes Brain

"I am a literary man whose nervous energy is a great part of my stock in trade, and ordinarily I have little patience with breakfast foods and the extravagant claims made of them. But I cannot withhold my acknowledgment of the debt that I owe to Grape Nuts food."

"I discovered long ago that the very bulkiness of the ordinary diet was not calculated to give one a clear head, the power of sustained, accurate thinking. I always felt heavy and sluggish in mind as well as body after eating the ordinary meal, which diverted the blood from the brain to the digestive apparatus."

"I tried foods easy of digestion, but found them usually deficient in nutriment. I experimented with many breakfast foods, and they too, proved unsatisfactory, till I reached Grape-Nuts. Then the problem was solved."

"Grape-Nuts agreed with me perfectly from the beginning, satisfying my hunger and supplying the nutriment that so many other prepared foods lack."

"I had not been using it very long before I found that I was turning out an unusual quantity and quality of work. Continued use has demonstrated to my entire satisfaction that Grape-Nuts food contains all the elements needed by the brain and nervous system of the hard-working public writer." Name given by Postum Co., Battle Creek, Mich.

"There's a reason."

Read the little book, "The Road to Wellville," in packages.



# Recent Pilgrim Press Publications

NEW YORK — 156 Fifth Ave.

BOSTON — 14 Beacon St.

CHICAGO — 175 Wabash Ave.

## The Song of Our Syrian Guest

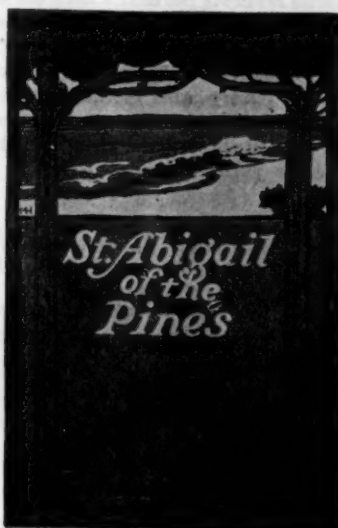
Cloth, 50c.; white leatherette, 25c.; paper, 10c.; ooze leather, \$1.25.

About 75,000 copies have been sold of this charming interpretation of the "Shepherd Psalm" in the light of Syrian shepherd life. The illustrated edition, printed in two colors, with stamping in white and gold, is 50c. net. Plain cloth and same contents, 35c. net. Leatherette and same contents, 25c. net. Pamphlet editions, 5 and 10 cents each.

## The Love-Watch

By WILLIAM ALLEN KNIGHT. pp. 60. Pamphlet form, 20c., net; board covers, 40c., net.

A story of the Bethany home and events "in the city over the hill" on the night upon which Jesus was betrayed. It gives a touching, beautiful and lifelike picture of scenes in those last days of the Nazarene.



## St. Abigail of the Pines

By WILLIAM A. KNIGHT, Author of "The Song of Our Syrian Guest." pp. 175. \$1.00.

A book to warm the heart of every lover of stirring outdoor life on sea and shore, and which makes its appeal to every man and woman who knows what it is to love. A tale of old New Bedford whaling days, based on historic fact, but touching the depths of human life.

## Hobby Camp

By FRANK H. SWEET, Author of "Rufe and Ruth," "Going into Business," etc. pp. 308. \$1.00.

A story of life in a woodland camp where all had an interesting "hobby," filled not only with interesting incident, but with valuable instruction in natural history.

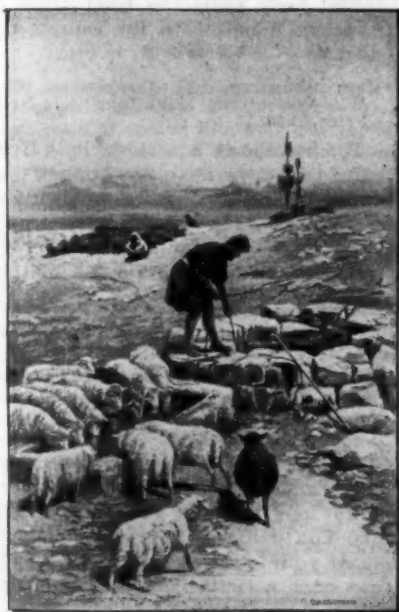


Illustration of "The Song of Our Syrian Guest" Drawn by Charles Copeland (Reduced)

## Steps Christward

Counsel for Young Christians

By HOWARD ALLEN BRIDGMAN.

Special Students' Edition, 30c., net.

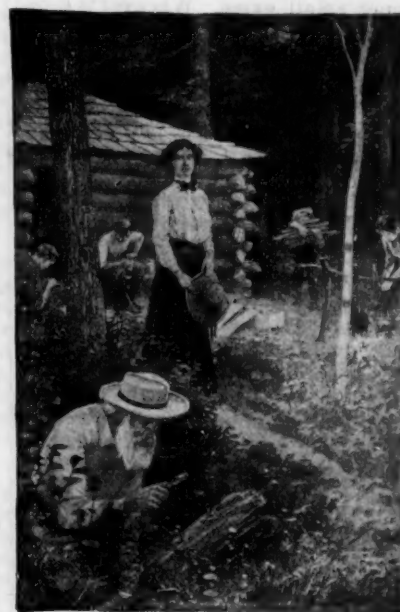
It is designed to serve the use of those who would adopt it as a kind of textbook for Christian Endeavor Societies or pastors' classes. The earlier edition, bound in red and gold, at 75 cents net, makes an excellent gift.

## A MISUNDERSTOOD HERO

By MARY BARNES BEALE.

pp. 331. \$1.25.

A story of the Southern mountains, the misunderstood hero being a bashful and somewhat morbid youth who proves his genuine heroism in many quiet ways which finally compel recognition. It teaches truth and manliness.



Copyright, The Pilgrim Press From "Hobby Camp"

## Monday Club Sermons

On the Sunday-school Lessons for 1906. By eminent Congregational preachers. pp. 350. \$1.25.

## The Boy Problem

By WILLIAM BYRON FORBUSH PH. D. With introduction by Dr. G. Stanley Hall. pp. 205. 4th edition, revised and enlarged. 75c., net.

Highly commended by teachers and pedagogical experts as one of the most valuable of recent contributions to the study of boy nature.

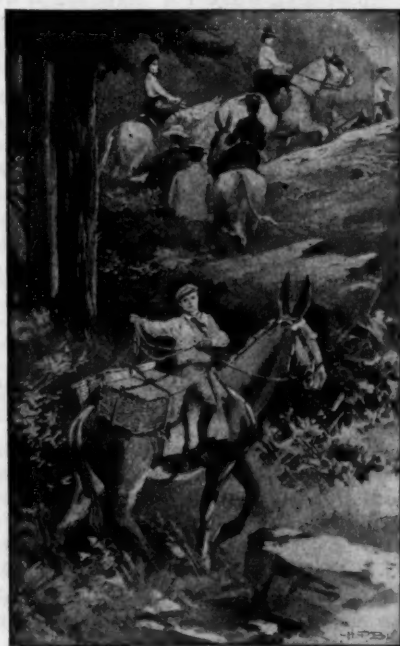
## THE CHURCHES AND EDUCATED MEN

By E. WIN N. HARDY. pp. 300. \$1.25, net.

A strong argument in favor of a college education not only for mental but for spiritual development. The author takes up the history of the colleges by periods, and by quoting from the best authorities proves the gradual improvement in the percentage of professing Christians, until today the spiritual condition is far in advance of that of earlier times.

HEWERS OF WOOD. By W. G. FUDDEFOOT and ISAAC O. RANKIN. Illustrated by Edith Brand. pp. 354. \$1.50.

A story of the Michigan forests. Mr. Puddefoot's inimitable style has convulsed many an audience with laughter, while his graphic descriptions and earnest appeals move men as those of few speakers do. This book has much of his characteristic vim and humor.



Copyright, The Pilgrim Press. From "A Misunderstood Hero"

## The Original Plymouth Pulpit Sermons

By HENRY WARD BEECHER. 260 sermons delivered between 1868 and 1873, with the prayers before and after each discourse. Formerly in 10 vols. at \$25.00. Now in five large volumes of about 900 pages each, \$2.00 per vol., net.

## Later Plymouth Pulpit Sermons

By HENRY WARD BEECHER. 4 vols. containing 25 to 30 sermons each. Formerly \$1.50 each; now \$1.00, net, per vol.

These were delivered in 1873-75, during the time of Mr. Beecher's deepest trouble, when, in the opinion of many, his preaching showed his ripest thought and deepest feeling.

## Prayers from Plymouth Pulpit

By HENRY WARD BEECHER. pp. 332. \$1.00, net.

Mr. Beecher's public prayers were often as memorable as his sermons, and we are glad to add this most valuable collection to our list of Beecher's writings, and to offer it at a reduced price.

SERMON BRIEFS. From manuscript notes of HENRY WARD BEECHER. Edited by J. H. Howard. pp. 263. \$1.00, net.

An exceedingly suggestive book for ministers, revealing the master preacher's methods of sermon building and his skillful development of his theme.

Sold by THE METHODIST BOOK CONCERN, EATON & MAINS, Publishing Agts.

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CHAS. R. MAGEE, Manager

## OUR BOOK TABLE

**THE UNLIGHTED LUSTRE.** Addresses from a Glasgow Pulpit. By Rev. G. H. Morrison, M. A. A. C. Armstrong & Son: New York. Price, \$1.50.

The sermon which gives its name to the volume is from Psa. 36: 9: "In Thy light shall we see light." There is a lustre in the world, in the Bible, in man, which is not always kindled or brought out in its full power. Three things, the preacher says, will bring it out in us—Responsibility, Love, Conversion. Many of these addresses are very striking. One on "The Intrusiveness of Christ," from the text, "When the doors were shut came Jesus," is wonderfully like a sermon extensively preached in this country by Dr. W. J. Dawson. It would be interesting to know if the idea was original with both, or with neither, or with one only of the two.

**A SELF-SUPPORTING HOME.** By Kate V. Saint Maur. With many illustrations from photographs. The Macmillan Co.: New York. Price, \$1.75, net.

It tells how a capable woman managed to make money on a small suburban farm, chiefly with poultry, pigeons, bees, and other such small game. Whoever is especially interested in such an experiment will do well to avail himself of the stores of useful information, derived from experience, which are in these pages.

**PHILIPPINE LIFE IN TOWN AND COUNTRY.** By James A. Le Roy. Illustrated. G. P. Putnam's Sons: New York. Price, \$1.80.

The author was for many years connected with the Department of the Interior in the Philippine Government, when he made a special investigation of conditions in the islands. Since his return to this country he has continued his studies, and hence is especially qualified to write on this theme. He gives a full description of life among the native tribes, and also in the Spanish and American communities. The author aims, he says, to preserve strict impartiality on controverted political questions.

**TORREY AND ALEXANDER.** The Story of a World-wide Revival. By George T. H. Davis. F. H. Revell Co.: New York. Price, \$1, net.

This is a record and study of the work and personality of the evangelists, R. A. Torrey, D. D., and Charles M. Alexander, by one who was with them for nine months of their sojourn in England and Wales as the representative of American and English papers. He has made a readable book, full of incidents, anecdotes, illustrations, details of conversions, that is well adapted to stimulate many to take up personal work for Jesus and be more in prayer for God's blessing, for these two things are declared to be the causes of the great revival.

**THE PARDONER'S WALLET.** By Samuel McClellan Crockett. Houghton, Mifflin & Co.: Boston. Price, \$1.25, net.

The title is taken from a well known passage and personage in Chaucer's "Canterbury Tales." The book consists of eleven essays strung together on this string, being in a general way concerned with the faults and foibles that need forgiveness, such as "Unseasonable Virtues," "Prejudices," "Fallacies." The gifted pastor of the Cambridge Unitarian Church has a lively, spicy style, a humorous, taking way of putting things, which makes the following of his vivacious imagination a very pleasurable matter. And some profit is mingled withal.

**THE VALUE OF COURAGE.** Edited by Frederic Lawton Knowles. H. M. Caldwell Co.: Boston. Price, \$1.50.

This was the last considerable work of the lamented young poet whose premature departure will long be mourned. The introduction which he writes is dated June,

1905. In it he says: "This is a book consecrated to the praise of pluck and mastery. No one is too young to be helped and inspired by it, no one surely is too old. If the readers of the volume gain half the stimulus from its perusal which the gathering of the material has furnished the compiler, he will be more than satisfied." The material is drawn from a wide range of prose and poetry, and includes the editor's own "Lana Mortis." The pages are covered with beautiful tinted designs, through which the print shows alluringly. A fine gift book.

**THE VALUE OF SINCERITY.** Edited by Mary Minerva Barrows. Introduction by Julia Ward Howe. H. M. Caldwell Co.: Boston. Price, \$1.50.

Similar in loveliness of tinted pages and carefulness of selection to the companion volume on "Courage." The keynote is struck in the opening extract from William Watson:

"Often ornateness  
Goes with greatness;  
Often felicity  
Comes of simplicity."

The editor of this beautiful volume, we are pleased to note, is a daughter of the late Dr. L. D. Barrows, and aunt of the late greatly-lamented poet, Frederic Lawrence Knowles.

**LOVE'S GARLAND.** Edited by Charles Welch. A Collection of Love Poems and Posies on Love from Ancient Rings and Bracelets. H. M. Caldwell Co.: Boston. Price, \$1.

A unique production every way. It is gotten up in the form of a ring, in a hand some illuminated cover, and a very wide margin of roses in rose tint around every page. Besides the posies from ancient times there are a few modern poems on Love, some by Frederic Lawrence Knowles, to whom special thanks is given on a prominent page.

**DAUGHTERS OF THE PURITANS.** A Group of Brief Biographies. By Seth Curtis Beach. American Unitarian Association: Boston. Price, \$1.10, net.

There are given us here short biographies of Catharine Maria Sedgwick, Mary Lovell Ware, Lydia Maria Child, Dorothea Lynde Dix, Sarah Margaret Fuller Ossoli, Harriet Beecher Stowe, and Louisa May Alcott. These sketches are quite out of the ordinary run of conventional biography, and there is more than a chronicle of dull fact running through the pages. The publishers report that, when the manuscript was submitted, they had little notion of putting the material into book form, because the characters of the book have been more or less fully written about heretofore. The author's charming biographical style, with his sense of proportion and knowledge of the essential, as well as his appreciation both of the humorous and dramatic aspect of things, really compelled publication. Even to those well familiar with the subject of the book this volume, through its very manner of treatment, will be a source of pleasure, while to those less informed it will convey much information.

**THE SKIPPER PARSON.** On the Bays and Harbors of Newfoundland. By James Lumsden. Eaton & Mains: New York. Price, \$1.25.

The author gives us the story of nine years' observation and experience in Newfoundland, with much information about the country, and many reminiscences as to his various pastorates in the Methodist ministry of that island. There are many sidelights on character, descriptions of revivals, the sorrows of the sea, the seal fishery, and other matters more or less interesting.

**THE PASSPORT.** By Richard Bagot. Harper & Brothers: New York. Price, \$1.50.

A story of modern Italy, with a touch of Old World romance in the setting—a castle

in a little hill-village, the home of the Acorari since mediæval times. Here Donna Bianca, heiress of the Acorari estates, is brought by her stepmother because she has secretly engaged herself to a young Roman engineer not of noble birth. Bianca's step-uncle and the Abbé Roux, two suave and witty villains, plot to obtain Bianca's hand and estates. An uprising among the peasants against the abbe's unjust action in raising the rents affords a tremendously dramatic climax.

**THE STRANGE STORY OF THE QUILLMORER.** By A. L. Conatterton. Still Publishing Co.: New York. Price, \$1.50.

It is a strange story, and it holds the interest of the reader very well indeed. But it is not constructed on the highest style of art, and seems to be by a beginner at the business who has considerable yet to learn. Its main purpose apparently is to praise the Masonic brotherhood and the Roman Catholic priesthood, although the two things, we believe, do not usually go together. It says that "Masonry is synonymous with the grandest and loftiest ideals of human life. It teaches naught but the most noble and elevating of truths, from the first moment of entrance upon the initial hour until the final dimity by the Supreme Architect in the Temple of Eternity."

**MISS DESMOND.** An Impression. By Marie Van Vorst. The Macmillan Co.: New York. Price, \$1.50.

The heroine is a maiden lady living in a suburban town near Boston, but the main action of the story is in Switzerland and France. It is a romance of love, very touching and tender as well as tragic and tearful, revealing the depths of the femi-

## THE "COFFEE HEART"

It is as Dangerous as the Tobacco or Whiskey Heart

"Coffee heart" is common to many coffee users, and is liable to send the owner to his or her long home if the drug is persisted in. You can run 30 or 40 yards, and find out if your heart is troubled. A lady who was once a victim of the "coffee heart" writes from Oregon:

"I have been a habitual user of coffee all my life, and have suffered very much in recent years from ailments which I became satisfied were directly due to the poison in the beverage, such as torpid liver and indigestion, which in turn made my complexion blotchy and muddy.

"Then my heart became affected. It would beat most rapidly just after I drank my coffee, and go below normal as the coffee effect wore off. Sometimes my pulse would go as high as 137 beats to the minute. My family were greatly alarmed at my condition, and at last mother persuaded me to begin the use of Postum Food Coffee. I gave up the old coffee entirely and absolutely, and made Postum my sole table beverage. This was six months ago, and all my ills—the indigestion, inactive liver, and rickety heart action—have passed away, and my complexion has become clear and natural. The improvement set in very soon after I made the change, just as soon as the coffee poison had time to work out of my system.

"My husband has also been greatly benefited by the use of Postum, and we find that a simple breakfast with Postum is as satisfying and more strengthening than the old heavier meal we used to have with the other kind of coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book "The Road to Wellville," in packages.



nine heart under the stress of passionate affection, in a way not common.

THE PERFUME OF EROS. A Fifth Avenue Incident. By Edgar Allan A. Wessells Co.: New York. Price, \$1.25.

Not exactly a Sunday-school book. The leading character seduces a girl by unblushing falsehood and takes her around as his mistress; and the general atmosphere is that of so called "high life" in New York where no man is considered removed from poverty unless he has several millions, and where free drinking and other abominations abound without discredit. There is a divorce, of course, on the flimsiest of pretenses, and a murder and trial. The "perfume" is not one which will be acceptable to people rightly constituted. The only redeeming feature is that the two chief evil doers come to a bad end.

## Magazines

—The *Critic* has a handsome white and gold cover for its Christmas number, and an immense addition to its advertising pages. The principal contributions are: "Christmas Poem," "Christmas with the Poets," "Christmas with Irving, Thackeray, and Dickens," "With Dickens at the Christmas Hearth," "Kate Greenaway, the Artist," and a description of the sacred play, "David," at Oberammergau. (*Critic* Co.: 27 West 23rd St., New York.)

—The *Records of the Past* for November has a rather larger number of articles than usual, and they seem of special interest. The topics treated are: "Prehistoric Irrigation in the Navaho Desert," "Archaeological Notes from Sweden," "The Antiquities of the Crimea," "The Stoke-Pogis Bowl," and "The New English Egyptological Society." (*Records of the Past* Exploration Co.: 205 Third St., S. E., Washington, D. C.)

—The December *Atlantic* has no less than five stories and three Christmas poems, the most striking of which is called "The Little Christ," by Laura Spencer Porter. Mr. James S. Metcalfe has an important article entitled, "Is the Theatre Worth While?" He concludes that it is not worth while as at present conducted. "It needs discipline before it can become our joy and pride." "The condition of the theatre is bad because, on account of the thoughtlessness and heedless extravagance of our people, bad entertainments are supported almost as well as good ones" — in most cases

better. "We have the theatrical standards of the whole country based largely on the verdict of New York's frivolity and ignorance." So it is "an example of vulgarity and illiteracy very often." "The capital invested in theatres in the United States, he puts at over \$300,000,000, and the amount paid annually by the public for its theatrical amusements at \$50,000,000. No, it certainly is not worth while to lay out such an enormous sum for such small returns in benefit." (Houghton, Mifflin & Co.: Boston.)

—The December *Northern* has four poems — "The Swarming of the White Bees," by Prof. Henry Van Dyke; "Ballad of the Master," by Alice Williams Brotherton; "The Last Refuge," by Arthur Davison Ficke; and "The Penitents," by Thomas Walsh. The fiction is not of special merit except a story by Frances Hodgson Burnett, to be concluded in the next number. (Charles Scribner's Sons: New York.)

—*McClure's* for December has two very strong, important articles, one on Governor Folk by William Allen White, and the other on "Railroad Rebates," by Ray Stannard Baker. There is also an editorial on Charles Evans Hughes, and a contribution by Rev. Charles D. Williams, Dean of Trinity Cathedral, Cleveland, on "The Final Test of Christianity," a portion of an address delivered at Chautauqua. (S. S. McClure Co.: New York.)

—*Out West* for November is a "Water Number," being occupied largely with the Owens River project for furnishing water to Los Angeles. (*Out West*: Los Angeles, Cal.)

—The *Garden Magazine* for December is crowded with good things suitable for the season, such as "House Plants for Christmas Presents," "How to Make your Plants Survive the Winter," and "Planting a Country Place for Winter." (Doubleday, Page & Co.: New York.)

—Among the excellent articles with which, as usual, the December *World Today* is filled, may be mentioned: "Russia in Revolution," "The Responsibility of Insurance Officials," "The Making of the Modern Newspaper," "The Swedish-American," "The Land with out Strikes," and "Orelands in the Desert." (*World Today* Company: Chicago.)

—The *Contemporary Review* for November has its usual strong line of articles, including one by Dr. E. J. Dillon on "Russia and Germany," in which he warns the former against the latter; also one by Dr. Emil Reich on the "Crisis in Hungary" and by O. Elsbacher on "The Agricultural Prosperity of France." The latter is especially illuminating. It shows that the agricultural prosperity of France is of recent origin, not natural to the country, but artificially created by the people and the Government, and the various steps are clearly pointed out. (Leonard Scott Publication Company: New York.)

—The November number of the *Nineteenth Century and After* treats of "Germany" and "War Scars in England," ridiculing the latter, "The Gaelic League," "The Roman Catacombs," "The Australian Labor Party," and "Out on the 'Never, Never,'" by which latter phrase is meant the vast expanse of North Queensland. (Leonard Scott Publication Company: New York.)

—The Christmas number of the *American Illustrated Magazine* opens with an illuminating article by W. S. Harwood on "The Mastery of the Earth," in which he sketches the wonderful achievements in the State and national agricultural stations, the unselfish service of scientists and investigators, and shows that the work of the past thirty years is greater than that of the previous sixty centuries. Judge Grosscup discusses the "Control of Corporations." There is a "personality sketch" of Charles E. Hughes, and a variety of Christmas stories. (Colver Publishing House: New York.)

—The December *Century* has an unusual store of color and tint, with Christmas story and verse. Among the latter is one by the late Frederic Lawrence Knowles on "Jesus the Nazarene," and Alfred Donnett's Christmas Hymn with very handsome pictures. Richard Watson Gilder contributes a poem on George MacDonald. Frederick Trevor Hill begins his series on "Lincoln the Lawyer." There are other notable articles, making a splendid number. (Century Company: New York.)

—The December *Country Life in America* is a Christmas Annual, with beautiful cover design of a peacock in colors and gold. An alluring Christmas atmosphere permeates these attractive pages. The frontispiece is appropriate to the season — "Snowshoeing" — and the large double-page illustration, "Christmas Eve," in color, can be easily removed and framed. A peep at the contents promises much: "The Child's Best Christmas Present," Elizabeth Hale Gilman; "Old English Christmas Carols," illustrated and decorated by the author, B. Ostertag; "An Old New England Christmas," William J. Hopkins; "A Christmas Vigil," "Planting for Winter Comfort and Beauty," Thomas McAdam; "House Plants for Christmas," "Winter Sports, Old and New," "Boyhood's Country Christmas." (Doubleday, Page & Co.: New York.)

## IF YOU HAVE Rheumatism

when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years' standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Adm. JOHN A. SMITH, 3078 Gloria Bldg., Milwaukee, Wis.

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NO MATTER where you live, if you have any thought of buying a piano within a year, we want you to send for our Epworth Piano Catalogue, and let us explain how we can afford to make this wonderful free trial offer.

—We make this remarkable offer because we are anxious to introduce the sweet-toned Epworth Pianos into many places where as yet they have not been sold.

—We do not want you to advance any money, put up any deposit or bind yourself in any way.

—All we care to know is that you are worthy of our trust and will treat us right.

—If you find the Epworth Piano the handsomest, finest and sweetest toned piano you ever saw or heard of for such an attractive price, you can keep it and pay for it in easy monthly payments or all cash down as you prefer.

—There is no catch or trick about this offer.

—It is a straight-forward, plain and simple method we have of introducing our pianos direct from our factory to homes at factory prices, whereby you avoid paying the usual middle dealer's or agent's profits (from \$75 to \$100).

—Don't make the mistake of buying a piano of any agent, dealer, or peddler until after you get our offer and learn how to save \$75 to \$100 and get a sweeter toned piano at the same time.

—Write today thus: "Send me Epworth Piano Catalog and explain that month-free trial offer."

WILLIAMS ORGAN & PIANO COMPANY  
57 Washington St., Chicago

In writing, tell us where you saw advertisement

### Dedication of Acushnet Church

Acushnet village, Mass., has had stated Methodist preaching for ninety-nine years and some months, and since Aug. 8, 1807 has had an organized church of that denomination. During these years the congregations have sustained public worship in two buildings. The second edifice, dedicated in March, 1854 was a fine type of the white-spired village church. On Dec. 11, 1904, at the hour for morning worship, it was in flames, and soon in the ashes. Many saw a dark future; but God cared for His little flock, and in less than a year, by faithful, wise co operation with the Head of the Church, this society beheld a new and beautiful symbol of their devotion—a temple ready for the Almighty's consecrating touch.

The new church stands on the site of the old one, and, indeed, upon the site of the first rude house of worship which was erected in the year 1806. It is built of field stone, trimmed with cut granite, and is of Gothic architecture. The front on the street is 64 feet, reaching back 55 feet. In the basement, which is bottomed by cement, we find a large open cellar, a well equipped kitchen with well water and drain connection, a social hall, coat room, and a woman's sitting-room. On the second floor are the auditorium, Sunday-school room, pastor's room, library, and ladies' parlor. The last-named room has a rubble-finished fireplace and can be used as a class-room. The auditorium is rectangular in form, 43 feet by 50 feet, with arched ceiling, and set off at rear and front by stately windows. It is finished in cypress and oak; the walls are decorated in a maroon shade of red, the ceilings are a soft tint of green, and the carpets are red. There is seating room for 170, and, by opening the doors at the side into the Sunday-school room, the capacity is extended to over 300. The church is heated with furnaces and lighted by electricity. The building was designed by J. Williams Beal, of Boston, and the plans were presented by him to the society. Many hundreds of dollars have been saved in the cost of construction through the generosity of the building committee, the material for the field stone work in particular having been delivered and

with him Mrs. Emma Howland, Mrs. Thomas Hersom, Jr., Mrs. John Russell, and Henry T. Russell, treasurer.

On Wednesday afternoon, Nov. 29 the vesper service was led by Rev. J. W. Annas (pastor 1902 '04), assisted by Rev. Wm. C. Martyn, of the Congregational Church. A delightful feeling pervaded the meeting. At 7.30 that evening, in spite of the November gale raging without, a fair-sized audience enjoyed the inspiring words of Bishop Goodsell on Genesis 3:8: "God's Call to Man." This is the visit of a Bishop of our church to this place.



REV. R. S. CUSHMAN

On Thanksgiving evening a large gathering met for a fellowship service. All regretted the enforced absence of the pastor, who was in the grip of rheumatism, and felt it necessary to spare himself for one evening. Rev. H. H. Critchlow (pastor 1896 '97) was drafted to lead the meeting. An enjoyable praise service was followed by words personal and reminiscent from Rev. R. C. Miller (pastor 1893 '94). Rev. Joseph Cooper, of County St., New Bedford, brought

the Master's coming," on the subject, "Christ's Kingdom Established through Human Personality." A delightful social hour followed this service, and at 5.30 supper was served by the ladies to all visitors who remained for the evening. In the evening Rev. C. L. Goodell, D. D. (pastor 1877-'79), stirred all hearts in the study of Psa. 119:18: "The Word of God the Divine Message to the World." This was the first church he served, hence there was at once a home feeling between him and the audience.

Presiding Elder Ward had charge of the dedication service, assisted by Rev. Edward Williams (pastor 1883-'85), Rev. G. H. Bates, Rev. S. S. Johnson, Rev. H. H. Critchlow, and the pastor.

The church was dedicated free of debt, with property worth more than \$10,000. No appeal was made for this fund during the week, although the organ fund was pressed forward, that friends might help as they felt able. The choir rendered splendid and timely service in all the meetings, and were ably supplemented by Mrs. Edward H. Sears, Miss Edith Swift, Mr. H. C. Cushman, Mr. Johnson, and Mr. Allen Russell. A very pleasant feature grew out of the fact that this was Presiding Elder Ward's home church. All who have so ably served the church to make possible the great total result are glad to honor the faithful, patient, wise leadership of the ever busy pastor, Rev. Ralph S. Cushman.

On Sunday, Dec. 3, Rev. W. I. Ward preached and administered the sacrament of the Lord's Supper. In the evening the pastor preached. Rev. W. H. Daniels, D. D., and Mr. Gibbs, Gospel soloist, came, Dec. 4, to assist in special services.

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given by Mr. James B. Hamlin and Mr. Samuel Wing. The other members of the building committee were Moses Douglass (chairman), John T. Russell, Henry T. Russell, and John Woodland. The pastor was chairman of the subscription committee, there being appointed

cordial greetings from the various daughters to the mother-church of this Methodist community.

On Friday afternoon a large congregation welcomed Rev. E. M. Taylor, D. D., as in his masterful way he called them "to occupy till



## Reopening of Lowell Highlands Church

Highlands Church, Lowell, was reopened Sunday, Nov. 19, after having been closed for five months for repairs. The plans and specifications were furnished by the pastor, Rev. B. F. Kingsley, who has also supervised the work. The committee were C. A. Wotton, M. M. Lahue and the pastor. The auditorium is entirely changed: The vestibule at the front of the church has been thrown into the audience-room; the railing around the stair wells has been taken away and replaced by plaster walls; the organ has been removed from the corner of the room and placed in the centre directly back of the pulpit and greatly enlarged; a large choir gallery separates the organ from the preacher's platform, which has been enlarged; the handsome gallery and altar rails are of ash and cherry; the innovation is an attractive pulpit rail, hand carved, a gift of Highland. Veritas Lodge of Odd Fellows; the steam plant has been overhauled, and the system entirely changed; hard-wood floors replace the old ones; the treads and the platform coverings are the best of Lowell Ingrain of a deep Empire green; the side walls and ceilings are finely decorated, the ground work being terra cotta and cream, and the patterns are in harmonizing colors—in panels, conventional designs and figures. The whole cost is about \$2,200, with much more work and material given.

The morning of opening day the sacrament of the Lord's Supper was administered, and the new individual communion service, a gift from Mrs. Dilla D. Darling, was used for the first time. The pastor received 8 by letter, 8 from probation, 4 on probation, and baptized 2. In the afternoon a platform meeting was held, at which all the pastors of the Methodist churches of the city, as well as several representatives of other denominations, were present and took part. The rededicatory prayer was offered by Rev. Dr. George Whitaker. The music of both morning and afternoon was furnished by the chorus choir, led by Mr. Hubert Bearce, chorister. The evening service was musical

by the young people's chorus under the direction of Mrs. B. F. Kingsley. The chorus was assisted by the Ladies' Lyceum Orchestra, Miss Ella L. Gale, organist, and Miss Mabelle Fay Kingsley, pianist. The latter, with William H. Ward, took the solo parts.

The Ladies' Aid Society has been the chief helper on the financial side, while the Epworth League and the temperance committee have



REV. B. F. KINGSLEY

rendered material assistance. Mrs. Dilla D. Darling, the heaviest individual giver, was received on probation at the morning service.

## THE CONFERENCES

### EAST MAINE CONFERENCE

#### Rockland District

Union. — Words of great cheer come from this charge. Rev. J. M. Tranter is pushing work with splendid encouragement. Special services are being held, in which already more than a dozen have begun the life of Christian discipleship and are rejoicing in conscious salvation from sin. The whole church feels the uplift. New life and power and activity thrill the society.

Rockland. — Rev. Robert Sutcliffe, after his return from his vacation trip — "so delightful as to be past expression" — to his native England, "the tight little isle," lays hold of the work at Pratt Memorial with characteristic energy. Plans for extensive repairs and renewals inside and outside the church are already consummated. This work will involve the expenditure of several thousand dollars, and will place our church edifice in the chief charge of the district in a befitting class. This society is finely awake to the needs that are for the best interests of God's kingdom in such a centre as Rockland. Already more

than \$2,000 have been expended in steel ceiling and beautifying during the present presiding elderate under the pastorate of the late Dr. L. L. Hancock; and that the society should so soon undertake another large expense, shows a most commendable zeal and courage for progress.

Rockport and Lincolnville Beach. — Rev.

Charles F. Smith is faithfully pressing the various activities of this charge. Twenty-five books have been added to the Sunday-school library. For insuring church and parsonage property \$40 have been raised. Good reports are rendered by the Senior and Junior Epworth Leagues. Mrs. Smith finds among the Juniors a channel for the activities of all her surplus strength, wisdom, and grace. The work at Lincolnville Beach does not warrant encouragement to continue services through the winter.

Camden. — "All alive," may be the truthful comment upon conditions here. Conditions are good, and what is still better, they improve. Rev. E. H. Boynton is a live pastor. Children's Day was a success, and Old People's Day, wrought out with no less enthusiasm, was no less a success. What brings success to a church? Is it not an enthusiastic pastor and an enthusiastic people working enthusiastically for the glory of God? Touch anything with enthusiasm, and it will glow — it must glow. The parsonage has been painted and beautified — renewed within and without. A new furnace for the parsonage is coming, if it has not already arrived.

Damariscotta and Mills. — The second and third quarterly conference was not an extensive affair — in attendance. One member (a sister) walked a distance of two miles to attend to her church duty and privilege. An entire officary made up of that kind of material would set a church on the pinnacle of activity.

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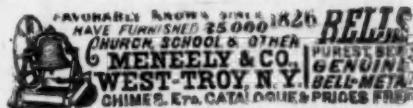
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ity and life and prosperity. Of the other members, one or two of the faithful were away from home, one or two were sick, one or two were busy, and the remainder did not consider the meeting "important," so we had the one, and she came because she felt that every church meeting was important. Well, Rev. C. H. Johnson and the elder and the one official went through the form of business. There was no surplus of enthusiasm, though we did not sing a dirge; there was no special revival spirit manifest, though we thought a mourners' bench in the church might be a good thing for some possible candidates; we thought of how Nehemiah built the walls because "the people had a mind to work," and we wondered if it might not make a difference with a faithful pastor's success if the same spirit should get possession of his officiating. Mr. Johnson is a faithful pastor and a tireless worker. He is encouraged by the promise: "My word shall not return unto Me void."

**Sheepscot Circuit.**—There are favorable symptoms throughout the charge. From this scattered territory a good representation came to quarterly conference at 2 P. M. For the first time South Newcastle was not represented. This charge cares for the quarterly conferences and feels it is important to look into the face of its circumstances at least once in three months. Rev. S. O. Young and his family are highly esteemed. The pastor is finely fortified in his work by wife and two daughters, each of whom is a graduate with honors, from our seminary at Bucksport. The outlook at Sheepscot is for victory.

**Searsmont.**—We received our introduction to the winter of 1905-'06 as we journeyed from Dixmont to Searsmont. In a moment of mental aberration we decided to shorten and simplify the bill distance to Mr. Parsons in Thorndike, where we purposed to spend the night, by cutting around through Jackson. We had not heard that Jackson has hills. But it has. We ask nobody's opinion relative to the matter now. We started—Puss and I—in our two-wheeled, automobile-proof road cart at 8 o'clock. In our lunacy we judged the distance to be ten miles. We found it sixteen miles, if an inch. An ill-mannered and deceiving sleet storm that had promised to clear away, turned back upon us in big flakes, damp snow. Darkness came down over us early. We had come six or seven miles so felt courageous. But to vary the exercise and make Puss feel good, we drove into a neighbor's yard. It was the first neighbor we had seen for about a mile and a half. "How far is it to Thorndike station?" we asked of the woman of the house. "About seven miles," was the cheerful answer. Thermometer dropped! We turned out into the increasing storm, which had developed into a furious southeast blizzard. The Titans wheeled all the mountains in that country right into our track. Our motto had to be upward and onward. The road was obliterated by the snow. Poor Puss waded on stilts of snow and sand; the wheels were clogged with broken rims of the same material; the storm fiends laughed and shrieked and howled at our discomfiture, and then pinched our fingers, jumped on our toes, smote us on the face, and chewed our ears or very merriment. And we—grimly thanked

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the Lord it was no worse. But all presiding elder experiences have an end—the time limit has not been removed from this fraternity—and, late in the evening, we drove into our haven, a fagged horse and a soaked, sodden, and benumbed district itinerant. But we had learned how not to go from East Dixmont to Parsons in Thorndike. We shall remember that 6th of November.

The next day we reached Searsmont, after a twenty-five-mile drive through snow, sleet, rain, and mud. But we had the comfort of daylight and a sense of direction, which was oppressively absent in the Jackson experience. We found Rev. C. F. Beebe strong and of a good courage because of good omens on his charge. The work is in promising condition both at Searsmont and at Lincolnville Centre. Sunday-schools are flourishing. A third Sun-

day-school has been organized within the bounds of the circuit, and gives promise of excellent fruitage. A good spiritual life prevails. The destructive fire which brought large loss to Mr. Cobb and Mr. Simmons, the two traders at Searsmont, makes a dreary hole in the village; but, with characteristic energy, the stores have been opened by these brothers, and the business goes on. Father Fowler, with remarkable virility, remains on the shores of time. It was our privilege to spend an hour with him on our recent visit. Mr. Beebe, with his wife and daughter as efficient helpers in all church work, is held in ever growing esteem.

**Pittsfield Circuit.**—The continued illness of Rev. G. H. Hamilton is a cause of sorrow and apprehension to this people. While Mr. Hamilton is in some respects improving the severe tax of the brain fever makes it unwise and un-



safe for him to take up his work; his physicians declare he must not attempt to do so until spring, but must leave the charge and seek rest. The pulpit has been irregularly supplied for some weeks by Professor Landman, of the Maine Central Institute, Rev. C. W. Ross, and others. The Sunday-school holds its own, and the Epworth and Junior Leagues are well alive. The church edifice at Palmyra is being renovated. Mr. Hamilton will probably spend the winter with his son in Portland.

**Unity and Troy.**—Rev. C. W. Ross is doing all that one situated as he is, having a farm with its multifarious duties to look after, can do upon this large and scattered vineyard. The Christian Endeavor Society at Troy is active, and is the mainstay of the spiritual life at this point. Special evangelistic meetings are desired, and will be undertaken if possible. The Ladies' Aid still flourishes with enthusiasm. It is the essential factor in financial support. On the Sunday of our visitation Mr. Ross preached in behalf of Mr. Hamilton at Pittsfield, and by special invitation gave a sermon of marked merit upon the financial obligations of the church. T. F. J.

## MAINE CONFERENCE

**W. H. M. S.**—The 22d annual meeting of the Maine Conference Woman's Home Missionary Society opened in Chestnut St. Church, Portland, Nov. 8. Although it was a stormy day, a goodly number were present. The Conference president, Mrs. B. C. Wentworth, of Old Orchard, Me., was in the chair. Dr. J. W. Magruder, the pastor, led the devotional service. Mrs. John Lovell sang a solo. Dr. Magruder, in behalf of the city and church, extended the convention a "heartily welcome," and Mrs. Wentworth responded. The roll was called, and the officers and delegates were seated and committees appointed. In the absence of Miss Emma Randall, recording secretary, who had gone to California for the winter, Mrs. A. T. Craig was appointed secretary *pro tem*.

The deaconess hour having arrived, Miss Bertha Fowler, of Philadelphia, was introduced and spoke on the "Burden of the City." Miss Jones, the new nurse deaconess, gave a paper on the "Work of a Nurse Deaconess." Mrs. Benson, superintendent of the Deaconess Home in Portland, gave a short resume of the work. The meeting adjourned for supper and reception at the Deaconess Home.

At 7:30 P. M. a praise service began the evening's program, with the president, Mrs. Wentworth, in the chair. The devotional service was conducted by Rev. D. B. Holt, of Bath. A male quartet furnished music. The address was given by Miss Bertha Fowler, of Philadelphia, Pa., her subject being: "The United States as a Mission Field." The benediction was pronounced by Rev. D. B. Holt.

Thursday morning's session was opened by a devotional service conducted by Mrs. L. C. Goddard. The report of the corresponding secretary, Mrs. Anna Onstott, showed an increase of 9 auxiliaries, 5 Queen Esther Circles, 4 Home Guards, and 1 Jewel Band, with a total increase of nearly 500 new members. The treasurer, Miss Flora V. Lord, reported \$1,400 in cash for the year. Mrs. A. T. Craig, sec. of supplies, reported about \$1,000 worth of supplies sent. Reports were read from the three district secretaries, secretary of Literature, Systematic Benevolence, and auxiliaries and circles, which were all accepted. Mrs. I. Luce read an interesting historical sketch of the twenty years of the Maine Conference W. H. M. S. The noonday prayer was offered by Mrs. Bunting, of New York city.

At 2 P. M., Rev. I. Luce conducted the prayer service, and the election of officers resulted as follows: President, Mrs. B. C. Wentworth, Old Orchard; vice presidents, Mrs. I. Luce, Old Orchard, Mrs. Cora Knight Clifford, So. Paris; corresponding secretary, Mrs. Anna Onstott, Old Orchard; recording secretary, Miss Emma Randall, Portland; treasurer, Miss Flora V. Lord, Portland; Conference secretary, young people's work, Mrs. H. Igomen Cooper, Peak's Island; Home Guards and Jewels, Miss Mabelle Roberts, Biddeford; systematic benevolence, Mrs. A. C. Chace, Portland; supplies, Mrs. A. T. Craig, Westbrook; literature, Mrs. W. P. Lord, South Portland; temperance, Mrs. I. Luce, Old Orchard; Training School manager, Mrs. S. M. Kimball, Woodfords; auditor Mr. Ira Locke Wood-

fords. The president's address, "Twenty-five Years of the W. H. M. S.," was reluctantly omitted for lack of time. The children and young people's hour was under the direction of Mrs. J. J. Fisher, South Portland. The "Mothers' Jewels" of Chestnut St. Church gave a "flag exercise," and the Home Guards of South Portland an exercise, "The Five Wise and Five Foolish Maidens." Several solos and readings were given. Mrs. Onstott presented the delegate, Miss Brown, of Livermore Falls, the silk flag in recognition of the large increase of auxiliary and Queen Esther Circle members. Mrs. H. Ida Benson, superintendent of Deaconess Home, gave her report. Mrs. Onstott gave an informal talk on the national meeting of the Board of Managers, held at Indianapolis, Ind., Oct. 18-25.

The Deaconess Home Board was elected. The invitation to hold the next meeting at Bridgton was accepted. Mrs. B. C. Wentworth was elected Conference organizer.

The benediction was pronounced by Dr. Haley. MRS. ANNA ONSTOTT, Cor. Sec.

## Augusta District

**Farmington.**—We found, on our second visit to Farmington, Rev. J. A. Corey and family in good health and enjoying the work of the pastorate. Mrs. Corey has nearly recovered from the recent operation in the hospital at Lewiston, and present indications are that she will in time be in better health than for a long time. She is able to do her work in part and attend church on the Sabbath. Mr. Corey is in labors abundant, going here and there as he finds work to do. Good congregations greet him every Sunday morning, and the evening service is well attended, with a fair religious interest. The Sunday-school numbers 125; League, 37; Cradle Roll, 20. Recently, 5 have been received from probation. The pastor is paid nearly to date. There is a largely-attended week-night service at Fairbanks and West Farmington.

**Wilton and North Jay.**—Since coming here last spring, the pastor, Rev. H. S. Ryder, has captured the hearts of his people. He is serving one of the best churches on the district, which will soon rank among the financially strong of the Conference, wide-awake, religious, thoughtful, devoted and kind. The pastor reports salary paid to date; several of the benevolent collections taken; 33 baptized since Conference, 30 received in full, and 22 on probation; 20 Zion's HERALDS taken, and quite a number of Epworth HERALDS; 75 in the Epworth League; class reports good; in fact, all departments were well reported and encouraging. A new horse-shed, tastefully built on the church lot, is another acquisition to the church property, which will prove a convenience and comfort to the people and horses. Among the interesting members of the Wilton Church we found Mrs. Sally Bray. If Rev. F. H. Morgan should visit Wilton (and we hope he will), the first person he will want to see and talk with is Sister Bray. She is 85 years of age, well preserved in body and faculties, can see to sew without glasses, attends church every Sunday when the weather is suitable, and is up with the current issues of the day in thought and knowledge. She was born in Avon, Maine, Feb. 3, 1821, lived on a farm in Phillips twenty-five years and then moved to Wilton in 1886, married in 1842 Meizer Bray, who died in 1862, leaving her a widow with four children, all of whom died in 1864 with diphtheria. She became a member of the Methodist Episcopal

Church when she came to Wilton thirty-nine years ago. She was born of Methodist stock; her grandparents were Methodists, and Jesse Lee baptized her father on his first trip into Maine. In the family were three Methodist preachers, one of them a presiding elder. Bishop Soule's father taught the school where her mother attended when there were but three families living in the district. She showed us a pair of spectacles over 150 years old, we sat in a chair which was more than 100, and saw several other curios of "ye olden times."

**Oakland and Sidney.**—Rev. J. B. Lapham is still holding the fort, doing the work of younger men, though he is in his 74th year. Well preserved in soul and body, clear in thought and expression, he preaches with his old-time vigor, covering ten miles on Sunday, preaching twice, holding evening service, giving attention to the Sunday-school, making pastoral visits, and planning for special evangelistic services in the near future. Since the marriage of his daughter Sophie, in August, Annie, a younger daughter, came from her school-teaching to make up for the loss of her sister in the home and church, which is a great comfort to both Mr. and Mrs. Lapham. The latter's health has not been good for several years, but at present she is about and quite smart, doing a part of the housework, and attending church when weather is suitable, although she cannot hear a word. This is Mr. Lapham's seventh year on this charge, and he has wrought well and faithfully. Much good has been accomplished during his long pastorate.

**Madison.**—This church is prospering under the leadership of Rev. H. E. Nichols. The Methodist Church in this place has a large constituency, hence congregations are numerically strong. Religious interest is up with the attendance, and love and good will prevail. During the quarter, 2 have been baptized and 3 received by letter, and the pastor has made 100 pastoral visits. The Sunday-school registers more than 200, 20 in the Home Department, 40 on the Cradle Roll, 65 Epworth League members. Ninety new Hymnals are in use, and a dozen or more young people, under the lead of Mr. Thomas Spear, give the people good music every Sunday morning. The Ladies' Aid Society has put outside windows on the parsonage, much to the comfort of the pastor and family. A Nehemiah Guild has been formed to pay off the parsonage debt. Mrs. Nichols has organized her Sunday school class into a boys' club. This church entertained the Maine Conference Itinerants' Institute, Dec. 4.

**Skowhegan.**—It is our great pleasure to be able to report only good things for this charge. Rev. F. A. Leitch, Ph. D., the pastor, with his good wife, received a most hearty welcome on coming to this pastorate. There has been a steady, growing religious interest from the first, and they have won their way into the hearts of this people. Reports show, since Conference, that fifteen have been converted and reclaimed, and others have shown special interest in their souls' salvation. The pastor has received 5 by letter, baptized 5, and taken 4 into the church from probation. Toward the debt incurred last year by current expenses \$100 has been raised, and the Ladies' Aid Society have had the parlor and sitting room painted and kalsomined, which has improved the appearance of the rooms very much. Individual communion cups are in use, and it is unanimously voted that it is the thing to do. We wish every church would vote to do likewise.

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A large chorus choir of young people has been organized for Sunday morning service, which is furnishing good music for the people and is an inspiration to the preacher. We were delighted with what we heard and saw during our recent visit to the parsonage and church.

**Winthrop.**—The pastor, Rev. T. N. Kewley, has been very busy superintending the repairs on the auditorium of the church the past fall, and raising the money for the same. Memorial windows, steel ceiling, new carpet, tuning the pipe organ, have been some of the new things, and when completed—which will be soon—the worshippers will have an attractive church home. The painting has been well done. More particulars, and the total expense, will be given next time. This is the pastor's fourth year, and the prospect is that it will be the best to him and the church. Mr. and Mrs. Kewley are loved not only by their own people, but by the community at large. The services are well attended, as we can testify on a Sunday recently, both day and evening. We believe it is generally conceded that there is an increase over last year in attendance, and religious interest is fairly good. Special services will be held a little later.

**A Word of Encouragement.**—Special services have been held at Skowhegan, Augusta, and Oakland, with good results, and other churches are soon to begin. A thousand souls for Christ this Conference year is the watchword all along the line of the Lord's marching army on Augusta District. Brethren, this is our one special business till Conference! No let-up, and all at it and always at it, till we hear the bugle call to report at Conference. C. A. S.

## NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—That honored, revered, and beloved veteran advocate of woman suffrage, and, indeed, of every needed reform, Dr. Henry B. Blackwell, was heard on Monday with tender and enthusiastic interest, as he spoke of his personal acquaintance and co-operation with Garrison in his great life work. When twelve years of age Garrison visited his home in Jersey City. The reformer was the most genial and cheerful of men in his every-day life, and especially in his home. Garrison was raised up to destroy slavery, and committed his life to the cause. He discovered

## Restores Eyesight

### SPECTACLES CAN BE ABANDONED

**"Actina," a Wonderful Discovery that Cures Afflictions of the Eye without Cutting or Drugging**

There is no need for cutting, drugging or probing the eye for the cure of most forms of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous methods are eliminated. There is no risk or experimenting, as hundreds of people have been cured of failing eyesight, cataracts, granulated lids, and other afflictions of the eye through this grand discovery, when specialists, they state, termed the cases incurable.

Rev. C. Brunner, pastor of the Reformed Church, Bridgeport, Conn., writes: "So far your Actina has done me good, and my eyesight is greatly improved, and I have good hope that by continuing my eyesight will be restored."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

Mr. A. L. Howe, Tully, N. Y., writes: "Actina has removed cataracts from both my eyes. I can read well without my glasses; am 65 years old."

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I not used Actina."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, postpaid. If you will send your name and address to the New York and London Electric Assn., Dept. 107 B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book—Prof. Wilson's Treatise on Disease.

and developed Whittier and encouraged the man to begin his helpful work. At the close of his address, the speaker received long and pronounced applause, with a rising vote of thanks. Dr. L. B. Bates, in moving the vote of thanks, said that when he was six years old Garrison came to his home, that he slept with him, and in the morning at the family devotions both his father and Garrison led in prayer. Rev. Drs. Jones and Vaughan, of our mission work, were introduced and spoke briefly. Dr. L. T. Townsend will speak next Monday upon: "The New Theology: Is It Only a Bubble?"

### Boston District

**South Boston, St. John's.**—The formal reception to the new pastor, Rev. Ernest Lyman Mills, and his wife was given, Nov. 16 under the auspices of the Ladies' Aid Society. A large number of people were present. An orchestra furnished the music, and Mrs. Every, the choir director, sang some solos. Refreshments were served. At the opening of the evening Mrs. Taulkner gave Mrs. Mills a beautiful bouquet. The following named persons, having part in the exercises, stood with Mr. and Mrs. Mills to receive: Mr. J. C. Ham presided. Mrs. Barker spoke for the ladies, E. A. Taylor for the Sunday-school, Albert Taylor for the official board, Mr. Wood for the Epworth League, Miss Colson for the Juniors. Other fraternal addresses of welcome were made by Revs. Messrs. Richards of the Phillips Congregational, Gardner of the Baptist, Dix of the Universalist, and Dr. Todd of the Presbyterian Churches. The Methodist pastors present, and speaking, were Revs. A. P. Sharp, Ph. D., of Baker Memorial, Frank G. Potter, of Barham Memorial, and H. E. Wark, of City Point. A beautiful incident near the close of the exercises was the presentation to Mrs. Mills of a large bouquet by a little three-year-old miss.

**Boston, St. Andrew's.**—On Nov. 5, President Huntington preached an excellent sermon on "The Spotless Life." Nov. 26 Rev. J. P. Chadbourne preached a helpful sermon and took the Church Aid collection. Dec. 10, Miss Eckley presented the deaconess cause and took a collection that the church was proud to give. Dec. 3, 2 were received by letter. Among the number recently received are Mr. and Mrs. Arthur Cummings, returned missionaries from South America. The Ladies' Aid Society fair and sale, Dec. 6 and 7, was a success.

**Boston, First Church.**—Five "social entertainments" are announced for the winter. On Dec. 14, Dr. Franklin Hamilton, the pastor, gives his new lecture, "The Land of the Mikado," illustrated with 150 colored stereopticon views. Then follow the "New Year's banquet," Jan. 1; "grand concert and entertainment," Jan. 25; "Washington's Birthday banquet," Feb. 22; and the closing number, another new lecture by Dr. Hamilton on "Through Ceylon and India to the Roof of the World," March 15.

**Missionary Campaign.**—Presiding Elder Galbraith prepared an excellent missionary program, and made an itinerary of the district, Dec. 8 to 10. Central places were visited, and a general call issued for contiguous charges to unite in the meetings. The program included, for each place, Dr. E. M. Taylor, with his fervent earnestness; Rev. J. L. McLaughlin, the editor of the *Philippine Christian Advocate*, with his intensely thrilling account of the work in the Philippine Islands; and Miss Mary A. Danforth, the eloquent pleader for foreign missions. Each session had special papers by local people, chiefly ministers. The meetings were held on the week days at Milford, Hyde Park, Baker Memorial, Dorchester, and Brookline. The attendance was small, showing lack of interest on the part either of the people or the pastors. Such a program ought to have had the hearing of hundreds. The fact that only scores—and few of them—attended, indicates the need of missionary education even around Greater Boston. The first Sunday was spent at Whitinsville and at Uxbridge where, in spite of the heavy storm, good audiences greeted the speakers, Drs. Galbraith and Taylor. Good missionary offerings were received. The second Sunday, Rev. George Heber Jones, D. D., preached at Dorchester, First Church, in the morning. Rev. J. L. McLaughlin preached at Allston in the morning and at St. John's, South Boston, in the evening. The climax of the series was planned for a mass meeting at Peo-



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ple's Temple, Sunday evening, Dec. 10. Owing to the snowstorm the audience numbered only about 400. Strong addresses were made by Drs. Taylor and Jones.

**Worcester, Coral St.**—For the first time in more than a quarter of a century this church is free from debt. When Rev. J. W. Fulton was first appointed pastor, nearly five years ago, the debt amounted to \$8,150. By will the late Jared Allen left \$4,500 to be used toward the payment of this. Mr. Henry C. Graham generously gave his check for \$1,500. The third person to whom the credit is due is the pastor, whose long continued, hard work is rewarded. It is stated that \$8,800 has been paid in interest. This is \$1,100 more than the original mortgage. The mortgage burning and formal rejoicing of this happy church and (if possible) more happy pastor will take place Dec. 19.

**West Quincy.**—During November, 5 were received on probation, 3 into full membership, and 1 by letter; 3 adults and 1 infant were baptized. Special services, in which the pastor, Rev. A. B. Tyler, was assisted by neighboring pastors and some young men from the School of Theology, proved helpful. Friends have recently given to the church mahogany collec-

## Cancer of the Breast Cured 10 Years Ago

West Bridgewater, Mass., Dec. 28, 1895.

L. T. Leach, M. D., Indianapolis, Ind.

Dear Doctor: It is with a heart of gratitude to you and to the dear Father above that I have the pleasure of informing you of the entire removal of the cancerous growth which had for six years been preying on my system. When I commenced your treatment on June 6th, the hard bunch on my left breast could scarcely be covered by a pint bowl; my body was much bloated, and I could only take liquid or the softest of solid food. On December the 6th, the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says, "It is wonderful." My neighbors say, "It seems a miracle!" Words cannot express my gratitude, but I will, whenever and wherever I may, proclaim the good news. Truly and gratefully yours,

MRS. NANCY F. BILLINGS.

Free looks on cancer will be sent to those interested. Address the Home Office, L. T. Leach, M. D., Dept. 701, Indianapolis, Ind.



### The Combination Oil Cure for Cancer

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address DR. BYE, Drawer 1111, Kansas City, Mo.

tion plates, new table linen, and an individual cup communion service.

**Dorchester, First Church.**—On Sunday, Dec. 3, 7 were received on probation. Samuel Templeman, for nearly fifty years a valuable member of the church, died on Wednesday of last week, after a long and painful illness. A suitable obituary will appear later.

#### Cambridge District

**Newton Centre.**—Dec. 3, the pastor, Rev. R. T. Flewelling, received 8 young adults into full membership from probation and several by letter.

**Harvard St., Cambridge.**—Sunday, Dec. 3, the pastor, Rev. Raymond F. Holway, received 10 persons into the church—5 on probation, 2 from probation, and 3 by letter. A Sunday-school teachers' meeting is held each week at the close of the Friday evening service. The church is active along all lines.

**Oakdale.**—Rev. John Peterson, the pastor, was taken suddenly and seriously ill, Nov. 23, and for a week was in a very critical condition. He is now rapidly gaining, and his speedy recovery is confidently expected. The church at Oakdale has given him a vacation until Jan. 1, and the pastors of the Congregational and Baptist Churches, Rev. Messrs. Dodge and Royal, have agreed to supply the pulpit free of charge. This is a practical illustration of the spirit of Christian union that characterizes the churches of Oakdale, which was deepened and strengthened by the union meetings recently held, very largely through the efforts of Mr. Peterson.

#### Lynn District

**Melrose.**—During the convalescence of the pastor, Rev. C. H. Stackpole, the services have been well maintained, among those occupying

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All modern improvements under one roof including offices, sales rooms, morgue, dressing rooms and chapel. Tel., Roxbury 72 or 73.

Have you seen the new song "Forward"? Just the piece for young people's Societies and the Sunday-school! Specially adapted for use as a processional! Price per hundred, \$2.00; per dozen, 35 cents. Special rates for larger quantities. Send for sample copy to W. L. D. Twombly, ZION'S HERALD office, 36 Bromfield St., Boston, or 15 Omar Terrace, Newtonville, Mass.

"Forward" is full of faith and courage—embodies just the right kind of Christian teaching for our young people. I sincerely trust that it will yet be sung by thousands as their watch-word."

FRANKLIN HAMILTON,  
Pastor of First M. E. Church, Boston.

Bishop Mallalien says of it: "It is full of inspiration and vigor. I hope that it may meet with a large sale."

### PISO'S CURE FOR

#### CURES WHERE ALL ELSE FAILS

Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

### CONSUMPTION

the pulpit being Evangelists Gillam, Stratton and Cozens, Dr. A. A. Wright, Rev. L. H. Dorchester, Rev. A. H. Nazarian, and Presiding Elder Leonard. The last Sunday in November was observed, as is the custom with this church, as Temperance Sunday. Able addresses were delivered by Rev. C. E. Spaulding and Rev. Dr. W. T. Perrin. The pastor organized the Sunday-school into a temperance society, and officers were elected. Rev. J. G. Vaughan, on the "India Jubilee," and Rev. A. M. Gregg, on "Reformers and their Victories," were heard with great interest, Dec. 10. The annual banquet of the Epworth League, Dec. 6, was a happy occasion, financially and socially, for the young people. An interesting address was given by Rev. Chas. Tilton. The Wesley Brotherhood, which has now a membership of upwards of 100 men, has recently listened with great profit to addresses by Rev. Vincent Ravi and Dr. Geo. S. Butters. Bishop Goodsell will preach on the 24th. The pastor is directing all the work, and has again resumed full duty in the pastorate. G. F. D.

## CHURCH REGISTER

#### HERALD CALENDAR

Augusta Dist. Conference at Wilton.

Feb. 27-28

**SPECIAL NOTICE**—All graduates and former students in Garrett Biblical Institute are requested to forward their post-office address, that they may be supplied with information concerning the semi-centennial celebration, which is to take place next May. Address, Secretary of the Faculty, Box 10, Heck Hall, Evanston, Ill.

### BOSTON AND MONTREAL

#### Trio of Fast Trains between the two Cities via Central Vermont Line

Three of the best long-distance trains running out of Boston are the Boston and Montreal expresses over the Central Vermont Railway line. Fast time and modern equipment make them what they are. The mail-express, leaving Boston week days at 9 a. m., making all important Vermont points including Montpelier, Burlington and St. Albans, and arriving at Montreal early in the evening, connects with the Grand Trunk for Chicago and the West, carries first class coaches and Pullman buffet parlor car. The New Central Vermont flyer, "The New England States Limited," a solid vestibule train of the most modern and luxurious type, leaves daily at 11.30 a. m., makes fast time to Montreal and there connects with the Grand Trunk system for Ottawa, Toronto, Chicago and the Pacific coast. This train is made up exclusively of Central Vermont and Pullman equipment, and includes parlor cafe car, serving meals a la carte throughout the journey. The night express, leaving Boston daily at 7.30 p. m., has through Pullman service, via Montreal and the Grand Trunk's famous "International Limited," to Toronto, Chicago and Detroit, and also connects at Montreal for Ottawa and Quebec. All of these trains run via White River Junction, the famous gateway to the north. The lowest possible rates are quoted to all points on both its own lines, the Grand Trunk system, and connecting lines. For further particulars address T. H. Hanley, N. E. P. A., 360 Washington St., Boston.

### MAGNIFICENT NEW ORGAN

#### First Church of Christ Scientist

The Mother Church, so called, is now nearing its final stages of completion, and will soon become the Mecca of thousands upon thousands of Christian Scientists from all parts of the globe on their annual pilgrimage.

One of the most important and at the same time most interesting problems to be solved has been that of a new organ worthy the magnificent church in which it is to be placed.

For weeks the organ question has been considered and all the most skillful and best equipped organ builders in the country have been consulted and asked to submit proposals. The highest musical authorities were then consulted, and now this important matter has been settled and an instrument contracted for at great expense that will be of the greatest aid in the praise and worship of these people, an instrument that in every particular will be a better organ, superior in all its parts, than any organ that has been built in this or any country.

It is learned that the contract has been awarded to the celebrated firm of Hook-Hastings Co., builders of many of the most noted organs in America.

### A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free.

Write right now. Address  
MARK H. JACKSON, 34 James St., Syracuse, N. Y.  
Mr. Jackson is responsible Above statement true. Pub.

**DEACONESS HOME—CHRISTMAS**—The deaconesses thank the readers of ZION'S HERALD for their generous response to the Thanksgiving appeal. Surely there were "bountiful harvests" in the Deaconess Home. More than 300 baskets of food were distributed by the deaconesses and their helpers. That means a much larger number of people made glad. We shall soon need money and supplies for Christmas. Clothing for children and undergarments of all sizes are greatly needed. We should be very glad if some of our friends would send bed linen and towels for use in the Home. Barrels and boxes upon which charges are prepaid are doubly appreciated.

JOSEPHINE S. FISK, Supt.

Salt rheum, with its burning, stinging sensation, is due to poor blood and is cured by Hood's Sarsaparilla, the great blood purifier.

**WANTED**—By two small churches in Vermont, a communion set. Will any society who has a discarded set where the individual cups have been introduced, and would donate the old, please address F. care of ZION'S HERALD, 36 Bromfield St., Boston.

**NOTICE**—A meeting of the Conference Temperance Society is called to meet at the close of the Preachers' Meeting, in Wesleyan Hall, on Monday, Dec. 18.

**ALPHA CHARTER**—The Alpha Chapter, the alumni organization of the School of Theology of Boston University, will hold its next meeting on Monday, Dec. 18 at "The Otis," corner Joy and Mt. Vernon Streets, Boston. Lunch will be served promptly at 1 p. m. The address will be given by Prof. H. C. Sheldon, of the University, and "The Outlook" will be read by Wm A. Wood, class of 1890.

C. H. STACKPOLE,  
A. M. OSGOOD.

### The Christmas Dinner

In spite of the fact that the word dyspepsia means literally bad cook, it will not be fair for many to lay the blame on the cook if they begin the Christmas dinner with little appetite and end it with distress or nausea. It may not be fair for any to do that—let us hope so for the sake of the cook! The disease dyspepsia indicates a bad stomach, that is a weak stomach, rather than a bad cook, and for a weak stomach there is nothing else equal to Hood's Sarsaparilla. It gives the stomach vigor and tone, cures dyspepsia, creates appetite, and makes eating the pleasure it should be.

## NOTICE!

**The Woolley Sanatorium**, the only institution in the United States where the Opium, Cocaine and Whisky habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

**ECZEMA** Skin Diseases, Eruptions, old Sores quickly, permanently cured with "Hermit Salve." Results talk. 25 and 50c., all druggists, or mailed free. Hermit Remedy Co., 9 Bell Block, Elkhart, Ind.

**WANTED** A good, honest Protestant woman for general housework, aged from 40 to 55 years; permanent home in pleasant, healthy location, three miles from Boston proper; family of three adults; best of references required. Inquire of publisher of ZION'S HERALD.

**FOR SALE**—CHANDELIERS AND LAMPS. Church having changed their system of lighting, will sell their chandeliers and lamps at a bargain. Address  
REV. J. H. STUBBS, Fitchburg, Mass.



## OBITUARIES

No! I have friends in Spirit Land —  
Not shadows in a shadowy band,  
Not others, but themselves are they.  
And till I think of them the same  
As when the Master's summons came;  
Their change — the holy mornlight breaking  
Upon the dream-worn sleeper, waking —  
A change from twilight into day.

— Whittier.

**Newell.**—Mrs. Catherine Newell, widow of Rev. Thomas Newell, was born in Western Bay, Newfoundland, in 1815. She came with her husband to the United States in 1850, and when the writer of this memoir was pastor in Malden (1883-88), he found them a part of his charge, the husband an invalid until his death in September, 1885, when an obituary from the writer's pen appeared in ZION'S HERALD. Since that time Mrs. Newell has made Malden her home. A devoted wife, she was also a faithful, loving mother of the little flock bereaved with her; and in her old age and final illness she has found the comforts of love and life in the family of her eldest son, at Maplewood, N. J., where his daughters ministered to her comfort to life's close, which came to her on Nov. 7, 1905, at the age of 90 years, 5 months, and 3 days. Her husband's Bible and the Methodist Hymn book were companions and helps never forgotten or neglected — sources of undying comfort and spiritual life through her membership in the Methodist Church for more than forty years. Forty years of widowhood — its anxieties, toils, and prayers — have had happy issue in fulfilled promises of God and the comforting lives of children, who, fatherless, have never failed of a mother's love or light in their life and way.

Two sons and several grandchildren survive her. She was preceded in her journey to the Father's house, nearly a year, by her sister, Mrs. Geo. H. Taylor, at the age of 88 years, residing at Western Bay, Newfoundland. Two sisters survive her at an advanced age — one in Western Bay, one in St. John's.

The funeral services and burial occurred in Forest Hills Chapel and cemetery on Friday afternoon, Nov. 10, her pastor of forty years before, now with word and prayer, placing her dust beside her beloved husband.

J. W. F. BARNES.

**Ripley.**—Laura Ann Ripley was born in Blandford, Mass., in the year 1849, and died, Oct. 31, 1905, after a life of 56 years, the whole of which she spent in the town of her birth.

Her years were more than the average of human life upon earth, and yet all too short it seemed to those who knew her best. But God knoweth. His will is infinite, and always infinitely wise and good — unquestionably so.

The death of Mrs. Ripley, which came after two weeks' sickness, brought sorrow and regret more or less to the whole community in which she had lived. She was of an industrious nature, working oftentimes beyond her strength, as expressed to the writer by members of her family — "not working for her own comfort, but for the interests of others," particularly, of course, for those who were nearest and dearest to her.

She was a womanly woman, a loving and devoted wife and mother. She loved, and was loved, intensely so, by her family. Having been converted to God some years since, she united with the Methodist Episcopal Church of her native town, of which she remained a member until her death. Her husband, Mr. Roscoe Ripley, two daughters, Nellie and Grace (Mrs. James Raymond), and son, Clifford — all of

Blandford — survive her, and greatly mourn their loss.

The funeral services were held at her home, Nov. 3, conducted by the writer, her present pastor, assisted by a former pastor, Rev. J. H. Long, of Bethel, Vt., who paid a tribute to her memory. The large number of people present at the services was evidence of the high esteem in which Mrs. Ripley was held.

The interment took place in the village cemetery. Surely she has fought a good fight, finished her course, and, we trust, kept the faith; henceforth there is laid up for her a crown of righteousness, which the Lord, the righteous Judge, shall give to her in that day, and not to her only, but to all who love His appearing.

WM. BERKELEY.

**Horsman.**—William Horsman came to the end of his earthly pilgrimage, in Providence, R. I., Oct. 19, 1905. Nearly 77 years ago he was born in Armley, Leeds, Yorkshire.

He began to follow Jesus in his youth. For more than sixty years he was a trusted official in the Methodist Church — in this time holding every office, save one, to which laymen are eligible; he never could be persuaded to serve as church treasurer. For nearly sixty years he held and honored the place of a local preacher. For many of these years he was in the pulpits of English circuits every Sabbath.

At the last he stood face to face with death for months. He knew his days were numbering, but his faith did not fail or falter. He knew in whom he believed. His end was peace. The wife of his youth (and the affectionate companion of more than half a century) now "walks alone," and one son and three daughters remain to cherish his memory and to smooth a mother's pathway. Tabernacle Church mourns the loss of one who for nineteen years has worthily occupied a place in its congregation and from time to time adorned its pulpit. Another faithful man has been called to work and worship on high.

E. C. BASS.

**Reed.**—Mrs. Maria Reed, widow of Capt. Joseph B. Reed, was born at Orrington, Maine, Jan. 22, 1837, and died at her home in that place, Nov. 7, 1905.

Mrs. Reed was converted early in life and became a faithful and devoted member of the Methodist Episcopal Church. For years she was especially prominent in Sunday-school work as a teacher. She had a great love for young people, and was very helpful to them, and they always found a welcome at her pleasant home. Her home was her chief kingdom. She lived unselfishly for her children, and their lives were surrounded by every good and Christian influence. Her loving words to them, and her clear testimonies to the faithfulness and love of her Saviour, remain as a precious memory in their hearts. Of a truth it can be said: "Her children rise up and call her blessed."

She had been an invalid for sixteen years, and was lovingly and tenderly cared for by her daughter, Miss Grace B. Reed. She also leaves three sons — Joseph B., a prominent lawyer of Portland, Me.; Henry C., a real estate agent and politician of Badger, Minn.; and Walter B., business manager for the *Daily News* of Bangor, Me. — and a sister, Miss Harriett Pollard.

Many friends and relatives gathered at her home to render their tribute of respect. The funeral services were held at her home, her pastor, Rev. F. V. Stanley, officiating. Mr. A. G. Ray and daughter Hazel, of Brewer, sang some appropriate selections. There were many beautiful flowers. The bereaved ones have the sympathy of the entire community in their great sorrow.

F. V. STANLEY.

**Booth.**—Mrs. Harriet C. Smith Booth was born, Aug. 17, 1833, in New York city, and passed to her coronation in her home on Carlton Avenue, Brooklyn, Aug. 27, 1905.

She was carefully reared by God-fearing parents, and from her childhood was a consistent Christian. For thirty years she was a highly esteemed member of Hanson Place Methodist Episcopal Church. She was married, June 10, 1860, and for forty-five years was the tender and true wife of the noble man who, sadly bereft, survives his precious companion. Mrs. Booth was an ideal wife and mother; she was amiable, patient and sympathetic. She taught her children to bear and forbear. She was one of

God's last and best creations — a mother, a home-maker, a character builder. She created an atmosphere in her home which was fragrant with sweetness and light. She was an anchor to her family. Her faith in God was serene and clear. She was a gracious princess adorned with all Christian virtues. As her family sat by her bed just before her ascension, she calmly opened her eyes and whispered: "I am ready! I am ready!" and invisible angels bore her aloft.

She is survived by her husband, William C. Booth; her sons, Rev. William Woodward Booth, of Providence, R. I., and John F. Booth, of Brooklyn; her daughters, Mrs. William H. Dewey, Miss Mary L. Booth, and Mrs. Henry D. Hubbell, all of Brooklyn.

In the funeral services held in the home the pastor was sympathetically assisted by Dr. W. A. Layton.

CHARLES EDWARD LOCKE.

**Marvin.**—Lorenzo D. Marvin was born 84 years ago in the town of Fairfield, Vt., and was translated from St. Albans, Vt., Nov. 8, 1905.

Mr. Marvin was converted when a young man, and joined the Methodist Episcopal Church, in which he remained a faithful and useful member until he was called to join the church triumphant which is without fault before the throne of God. He served for several years on the board of stewards, and was the careful and painstaking Sunday-school secretary and treasurer for thirty-six years. He was a model Christian husband and father, and a constant attendant upon all the church services; and although living three miles away, he and his large family were nearly always at church on time, "rain or snow, shine or blow," making no difference with him. Because of his faithfulness as a Christian father, he lived to see his entire family of seven children converted and members of the church he so much loved. Mr. Marvin was the father of nine children, all but two of whom were present at his funeral. His second daughter died in 1862, and one son, Andrew Jackson, was killed in battle during the War of the Rebellion.

He married, in 1843, Miss Pauline H. Carroll, of Fairfield, who at the age of 82 years survives him with 7 children, 19 grandchildren, and 12 great-grandchildren.

Mr. Marvin was totally blind the last seven years of his life, but not a word of complaint ever escaped his lips. He said to this writer the last time he saw him at church: "One blessing has gone, but many remain. Thank God! I can hear the blessed Word of God and I am walking by faith and not by sight."

His funeral was attended by the writer at the home of Mrs. O. W. Campbell, of St. Albans, where he had made his home for the last five years, and where everything that loving hands and sympathizing hearts could do for his comfort was done. Such a life as Mr. Marvin's does not stop when the heart ceases to beat. Surely he came to his grave like a shock of grain fully ripe. The writer, a former pastor, was assisted at the funeral by Rev. C. S. Nutter, D. D., of St. Albans.

A. W. FORD.

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## Garrison Anniversary

**A**MONG the many letters received referring to our last week's issue, we present the following encouraging and significant communication from Edwin D. Mead, of this city, author, editor and reformer a worthy and genuine descendant of Garrison in motives and work. Mr. Mead writes:

"I have received and read with deep interest and satisfaction the noble Garrison number of ZION'S HERALD. The special editorial article on Garrison is illuminating and uplifting in high degree; but even its interest pales before the article reprinted from the ZION'S HERALD of Oct. 28, 1895, immediately following the attack on Garrison by the 'broadcloth mob.' The article is to me not only a delight, but, I must frankly confess, a surprise. When one remembers the trimming, blindness and baseness so common in the press of that day, the religious press as well as other, touching the anti slavery agitation, it should be a source of pride and devout gratitude to the management of ZION'S HERALD today that they can turn back to their old files and find that article, showing that with your paper it is in this matter no mere painting of the tombs of the prophets, but that in the day of storm and stress and scorn, when others were stoning the prophets, ZION'S HERALD had eyes and conscience and the heroic tongue. I congratulate you with all my heart that, in this great centennial time, when praise has long been universal, you are able to resurrect such an article, showing that your paper was true and brave in the hard and small beginnings, when there were so few to do the young prophet reverence and hold up his hands."

A goodly number of Methodist ministers in New England delivered sermonic addresses on Garrison last Sunday. As an illustration of the characterization of the men and the lessons drawn, we present paragraphs from a few of the discourses.

Rev. George Skene, D. D., of First Church, Somerville:

"William Lloyd Garrison has often been sneeringly referred to as a man of one idea. The motto he chose for his paper, the *Liberator*,

'My country is the world, my countrymen are all mankind,' indicates the size of his one idea. That idea was a great property, and it has been worth more to the world than the millions of treasure which have been hoarded by so many, so-called, successful men of the last century. There is something sublime in his unselfish surrender to his master passion. The heroism displayed in his defiance of popular sentiment which sought to destroy him and the cause he lived for, entitles him to a conspicuous place among the world's heroes. It is refreshing to be brought into touch with a man who believed something with all his soul. We admire such a man even if we do not agree with him. As we find ourselves in perfect accord with Garrison's 'one idea,' we feel something more than admiration for the man; his spirit is contagious, arousing an invincible hatred toward other evils as gigantic and wicked as human slavery.

"The militant spirit of Garrison was first publicly manifested in his bitter attack on what he termed an iniquitous trinity, known as war, slavery and intemperance. One of these evils he saw vanquished; another rapidly losing prestige; the third is still hideous in its proportions, cruel and heartless in its destructiveness, and threatening in its attitude towards the institutions of Christian civilization. There is room for more Garrisons, possessed by one great idea; unselfish enough, courageous and persistent enough, to adopt the platform of the great reformer and declare against the tyranny of rum as he did against slavery: 'I will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to think or speak or write with moderation. I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard.'"

Rev. Charles A. Crane, D. D., of People's Temple, Boston:

"Call up the spirit of Garrison. Tell him this: A majority of the missionaries in India resolved to say no word against so great and wealthy a servant of the devil as the Anglo-Indian government, which is a wholesale dealer in drink, opium and fallen women. Most of the preachers and the editors of our church papers agree to say naught against the great political parties which favor and bring to pass the legalizing of what Gladstone said was a greater evil than war, pestilence and famine combined. Tell me what Garrison would do in the presence of this essence of political infidelity and irreligion. Theodore Parker preached, Emerson sang, and Webster spoke, but Garrison made men mad and brought on war by insisting on the right. He made slavery so wild with rage that it leaped into the insanity of secession and thus hung itself. His aggressive honesty was so far from compromise that conciliation and concession fled from before it. No man ever brought Jesus Christ nearer to His political rights than did Garrison. He was persecuted as every honest preacher is—only more. His persecutions were no exception to the rule that all religious persecutions are substantially political.

"Savonarola and Dante were the political heirs of St. Francis, Phillips and Lincoln were the political heirs of Garrison. Phillips was a mighty disturber of the peace, and Lincoln was an honest executive of the law. These men were shot by his bullets of truth. The sparks of sin fell on him, and he exploded; he was powder. The sparks of sin fall on us, and we are quiet; we are punk. Your modern preacher deals in chocolate drops when called to prescribe for the dying; Garrison took the saw and the knife. Where the preacher today tosses confetti to the pew, Garrison hurled a harpoon—and there were no anesthetics in his surgery. He hung no garlands on the golden calves of hypocrisy and cant. He was the north star to many a slave and the guiding star of the nation when it was drunk with the lust of gold and worshiped at the shrine of cotton. He set an example to the modern preacher which, if followed, would soon bring peace and sweet contentment where now are wrangling and strife, for he never courted the good will of money, and no man has ever yet inquired as to the salary he received."

Rev. W. A. Wood, Laurel St., Worcester:

"Garrison was born to an inheritance of poverty and hard work. With few advantages of education, he owes his position to moral purposes. He was conscience in the presence of a

great moral wrong. When you place conscience in the presence of a great moral wrong, there is bound to be an explosion. For a generation he was the conscience of the nation. He had a great optimistic belief in the fundamental honesty of humanity. Like Jesus of Nazareth, he ever made his appeal to that which is best in human nature.

"He was the mighty voice in the moral desert of the Republic that bore witness to the sin of the people, and with burning, blistering words called them to repentance. In our day he is an inspiration to all who aspire to make their lives useful to their fellowmen. He delivered the white man no less than the black man. In the Declaration of Independence our fathers held that 'all men are created equal.' The institution of slavery stood out a monstrous lie upon the very face of the Declaration of Independence. Garrison called the nation to purge the lie. He saw the vision of the prophet and heard the voice of God calling him to duty. Oh, for Garrisons in these days to smile graft in the State, purge falseness out of the church, and set us free to live the 'eternal life in the midst of time in the strength and under the eye of God.'"

Rev. C. M. Melden, D. D., of Mathewson Street Church, Providence:

"Garrison was a man of vision, not a visionary man. He was no mere dreamer. But, like Isaiah and Paul, he saw the light and heard the summons. He was not disobedient. As few other men of his time he penetrated the Divine purposes. He put himself into harmony with their mighty sweep. He summoned others to his side. They recognized the authoritative note in his appeal.

"He was a man of profound conviction, of leonine courage, of unwearied persistence, of singleness of purpose, of faith in God and the ultimate triumph of His will. This consciousness of being in harmony with God was a source of mighty inspiration to him, as it must be to all. The struggle between good and evil is a perpetual one. We have occasionally to make new alignments, but the struggle is the old one between the serpent and the seed of woman. It may be long, but the outcome is sure. The Son of Man who is the Son of God shall be triumphant. The call comes to men today as it did to Garrison to become champions of righteous causes. Oh, that they would hear and obey! We need men today as never before—men to dedicate themselves to the reform of abuses, to the eradication of evil, the establishment of righteousness in every department of life, in our social, commercial, political life; men to make standards, high, light so intense, atmosphere so pure, that trickery, dishonesty, graft, fraud, treachery, cannot live, but, like the creatures of the night that they are, will flee away as the bats and owls and vermin flee from the light of day; men of vision, of courage, of implacable hatred of evil, and unswerving and dominating devotion to right; men of sublime and unshaken faith in God, in the ultimate, universal victory of His law in all the earth."

Rev. Dillon Bronson, D. D., of St. Mark's Church, Brookline:

"Garrison had great faith in God. He did not believe with Napoleon that the Almighty is always on the side of the heaviest battalions, but rather that 'right is might as God is God, and right the day must win.' He walked under the open heavens, and the wires were never down between his soul and the great white throne. His life rebukes our apathy, indifference, and easy-going self-indulgence. He reminds us that we must do our duty though the heavens fall; that it is not necessary to live, but it is necessary to be true to our convictions. He espoused an unpopular cause, and dared to stand alone. He was a John Baptist in his time, a man sent from God to prepare the way for emancipation."



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